

**CONFIDENTIAL]**

[No. 3 of 1-909.

# REPORT

**ON**

# NATIVE PAPERS IN BENGAL

**FOR THE**

Week ending the 16th January 1909.

## CONTENTS.

## I.—FOREIGN POLITICS.

Russian policy as regards Persia	...	67
The Shah has betrayed his policy	...	ib.
Condition of the Indians in the Transvaal	...	68
The Amir and the Turks	...	ib.

## II.—HOME ADMINISTRATION.

### (a)—Police—

Cow-killing at Chandernagore	...	68
The Id disturbances at Titaghur	...	ib.
The Bakrid disturbances	...	69
The Bakrid riots	...	ib.
Bakrid disturbances	...	ib.
Ibid	...	ib.
Bakrid disturbances averted by Magisterial intervention at Sankrail	...	70
Bakrid disturbances	...	ib.
The Titaghur riots	...	ib.
The activities of a Maulvi in Bongong deprecated	...	71
Lull in house-searches and prosecutions for sedition	...	ib.
Indian music prohibited in Barisal	...	ib.

### (b)—Working of the Courts—

The Mymensingh Magistrate's order binding down Babu Ananthbandhu Guha and others	...	71
Motions before the High Court	...	ib.
Appointment of High Court Judges	...	72
The special tribunal	...	ib.

### (c)—Jails—

The punishment of four Jail officers after the murder of the approver in the Alipore Jail	...	73
Punishment awarded to the Alipore Jail officials	...	ib.
Punishment awarded to certain officers of the Alipore Jail	...	73
The punishment of Jail officers after the murder of the approver in the Alipore Jail	...	ib.

### (d)—Education—

Agricultural scholarships	...	73
Inspection of educational institutions	...	ib.
The Muhammadan Educational Conference	...	ib.
The rival claims of Urdu and Panjabi	...	ib.
The Supplementary B.A. Examination	...	74
Facts in connection with the withdrawal of recognition from a High school in the Barisal district	...	ib.

## (e)—Local Self-Government and Municipal Administration—

The Ganga Sagar Mela	...	74
----------------------	-----	----

## (f)—Questions affecting the land—

The Jains and the Paresnath Hill	...	74
Settlement operations in Midnapore	...	76
Publication and inspection of settlement papers in Midnapore	...	76

## (g)—Railways and Communications, including Canals and Irrigation—

Nil.

## (h)—General—

Payment of a week's salary to permanent Government servants drawing salaries below Rs. 50 per month	...	76
The Proclamation Honours and the grant of a week's bonus to the Government servants	...	ib.
The grant of a gratuity to Government servants	...	77
Payment of a week's salary to all permanent Government servants drawing salaries below Rs. 50	...	ib.
Grant of one week's pay to Government servants	...	ib.
An additional week's pay for Government servants	...	ib.
Present of a week's salary to all permanent Government servants drawing salaries below Rs. 50 per month	...	ib.
Increment of salary in the Army	...	ib.
Alleged Government high-handedness	...	ib.
Government purchasing Karanchowra and Lal Kothi Mahals in Monghyr	...	78
Acquisition of the Murchooria Palace and the Lal-kuthi Bari, in Monghyr, by the Government	...	ib.
The Reform scheme	...	ib.
Lord MacDonell on the Reform Scheme	...	79
Lord MacDonell on Indian Reforms	...	ib.
The Reform scheme and the Muhammadans	...	ib.
The Reform scheme and the London Times	...	ib.
The Reform scheme and the Partition	...	ib.
The opposition to the Reform Scheme	...	ib.
The deportations	...	80
Ibid	...	ib.
The whereabouts of Babus Aswini Kumar and Satish Chandra of Barisal	...	ib.
The New Year's Day honours	...	81
The recipient of New Year's Day honours	...	ib.
The New Year's Day honours	...	ib.

## PAGE.

## (h)—General—concluded.

The New Year's honours and Mr. Farada Charan Mitter	81
No title conferred on Mr. Mitter	ib.
The New Year's honours	ib.
Government officials and the boycott	ib.
The recent arrests in Eastern Bengal and Assam	82
The recent increase in the Military expenditure	ib.
Indian Military charges	ib.
Government and the spread of drunkenness in the country	ib.
Committee of the Hindus and the Muhammadans	ib.
A Hindu-Muhammadan meeting was desirable before the last Bakrid day	ib.

## III.—LEGISLATION.

The New Act	82
Religious Endowment Bill of Dr. Rasbehary Ghose	83

## IV.—NATIVE STATES.

Nil.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

## VI.—MISCELLANEOUS.

The Madras Congress and the Bengal Delegates	83
The opinion of the Times of London on the presidential speech at the Madras Congress	ib.
The Madras Congress	84
The Congress and the Partition of Bengal	ib.
The Madras Congress is of Sir Mehta's own creation	ib.
The Madras Congress called the Metha's Assembly	ib.
Dr. Ghose's Congress speech	ib.
Dr. Ghose's Congress speech	85
The Presidential Address at the All-India Moslem League	86
Mr. Imam's view on unity as expressed in the Moslem League	ib.
The present unrest	87
A review of the last year	ib.
A cause of the prevailing rise in prices	88
"The present crisis—our duty"	ib.

## PAGE.

## VI.—MISCELLANEOUS—concluded.

False information about India appearing in the newspapers of England	89
Depredations in the North-Western Frontier Provinces	ib.

## URIA PAPERS.

Price of rice in Bamra	89
A fire in Bamra	ib.
An appeal on behalf of Sir Andrew Fraser	ib.
Certain wants of the Balasore Station on the Bengal-Nagpur Railway	ib.
Loyalty	ib.
Fever in Puri	ib.
A library at Bhubaneswar	90
The demise of Rai Bahadur P. Anand Charlu, C.I.E., mourned	ib.
Vacancies in the Jagannath Bullay and Sakshigopal Trust Committees in the Puri district	ib.
The Indian Criminal Law Amendment Act, 1908, approved	ib.
The liberal administration of the Arms Act recommended	ib.
Thefts and dacoities in Bargar, near Sambalpur	ib.
The rice and rabi crop in Barpali	ib.
The Ambabhona mela in Barpali	ib.
The price of rice in Tambal	ib.
A bad practice of sweetmeat-sellers in Ghatimunda, in the Cuttack district	ib.
The rabi crop in Binjharpur	91
A fire in Balasore	ib.
The rabi crop in the Orissa Garjate	ib.
The price of rice in Baramba	ib.
A tiger scare in Dhenkanal	ib.
Malerial fever in Puri	ib.
Fever in Masumpur	ib.
Cattle disease in Malihatta, in the Cuttack district	ib.
Loyalty	ib.
Reflections on the present unrest in the country	ib.
The existing Chaukidari system in Bengal, a defective one	ib.
Revision settlement proceedings in Kendrapara	ib.
The necessity of a stamp-vendor in the Criminal Court of Kendrapara	ib.
The price of rice in Kanika	92
The price of rice in Kendrapara	ib.
The Liberality of Maulvi Mumtaz Ali of Dhamnagar	ib.
The Proprietor of Kanika awarding titles to his praiseworthy subjects	ib.
Acknowledgment of the services rendered by Babu Gauri Sankar Roy to the Cuttack Kayastha community	ib.
Public health in Cuttack	ib.
Fever in Kendrapara	ib.
Mr. M. S. Das's speech in the Bengal Legislative Council	ib.
Reflections on the present student community in Bengal	ib.

## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>CALCUTTA.</b>					
<b>BENGALI.</b>					
<i>Monthly.</i>					
1	"Dharma-o-Karma" ...	Calcutta ...	.....	.....	
2	"Prachar" ...	Bhowanipur, Calcutta	.....	.....	
<i>Fortnightly.</i>					
1	"Nivedan" ...	Calcutta ...	500	.....	
2	"Bharat Chitra" ...	Ditto ...	.....	.....	
<i>Weekly.</i>					
1	"Anusilan" ...	Calcutta ...	.....	.....	
2	"Bangabandhu" ...	Ditto ...	1,400	6th January 1909.	
3	"Bangabhumi" ...	Ditto ...	9,000	9th January 1909.	
4	"Bangavasi" ...	Ditto ...	13,000	9th ditto.	
5	"Basumati" ...	Ditto ...	.....	11th ditto.	
6	"Ekata" ...	Ditto ...	20,000	8th ditto.	
7	"Hitavadi" ...	Ditto ...	1,000	9th ditto.	
8	"Hindustan" ...	Ditto ...	1,000	.....	
9	"Mihir-o-Sudhakar" ...	Ditto ...	.....	9th January 1909.	
10	"Prava" ...	Ditto ...	.....	6th ditto.	
11	"Pravat" ...	Ditto ...	800	8th ditto.	
12	"Samay" ...	Ditto ...	3,500	7th ditto.	
13	"Sanjivani" ...	Ditto ...	500	8th ditto.	
14	"Soltan" ...	Ditto ...	2,000	7th ditto.	
15	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto ...	1,000	.....	
16	"Swadesh" ...	Ditto ...	.....	.....	
<i>Bi-Weekly.</i>					
1	"Nayak" ...	Calcutta ...	.....	6th and 9th January 1909.	
<i>Tri-Weekly.</i>					
1	"Navajivani-o-Swadeshi Christian."	Calcutta ...	.....	25th December 1908 and 1st January 1909.	
<i>Daily.</i>					
1	"Daily Hitavadi" ...	Calcutta ...	2,000	8th, 10th, 11th, and 12th January 1909.	
2	"Dainik Chandrika" ...	Ditto ...	200	6th, 8th, 9th, and 11th January 1909.	
3	"Sambad Purnachandrodaya" ...	Ditto ...	400	7th, 8th, 9th, 11th, 12th and 13th January 1909.	
4	"Sandhya" ...	Ditto ...	7,000	.....	
<b>HINDI.</b>					
<i>Monthly.</i>					
1	"Marwari" ...	Calcutta ...	.....	8th January 1909.	
2	"Gyanoday" ...	Ditto ...	.....	.....	
3	"Jain Pataka" ...	Ditto ...	.....	.....	
4	"Narsingha" ...	Ditto ...	.....	.....	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	3,200	9th January 1909.	
2	"Bir Bharat" ...	Ditto ...	.....	10th ditto.	
3	"Hindi Bangavasi" ...	Ditto ...	3,000	11th ditto.	
4	"Hitvarta" ...	Ditto ...	4,000	7th ditto.	
5	"Marwari Bandhu" ...	Ditto ...	.....	.....	
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Dar-ul-Sultanat" ...	Calcutta ...	.....	.....	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Roznama-i-Mukaddas-Hablul Mateen."	Calcutta ...	1,000	12th December 1908.	

## LIST OF NEWSPAPERS—continued.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for this week.	REMARKS
<b>CALCUTTA—concluded.</b>					
	<b>URIA.</b>				
	<i>Weekly.</i>				
1	"Utkal Sakti" ...	Calcutta ...	.....	.....	
2	"Utkal Varta" ...	Ditto ...	.....	5th December 1903.	
<b>BENGALI.</b>					
	<i>Weekly.</i>				
<b>BURDWAN DIVISION.</b>					
1	"Bankura Darpan" ...	Bankura ...	1,156	8th January 1909.	
2	"Birbhum Hitaishi" ...	Suri ...	400	8th ditto.	
3	"Birbhum Varta" ...	Ditto ...	1,000	8th ditto.	
4	"Burdwan Sanjivani" ...	Burdwan ...	300 to 500	8th ditto.	
5	"Chinsura Vartavaha" ...	Chinsura ...	1,000	10th ditto.	
6	"Education Gazette" ...	Ditto ...	2,000	8th ditto.	
7	"Howrah Hitaishi" ...	Howrah ...	500	8th ditto.	
8	"Nihar" ...	Contai ...	400	5th and 12th January 1909.	
9	"Pallivasi" ...	Kalba ...	600	6th January 1909.	
10	"Prasun" ...	Katwa ...	500	8th ditto.	
11	"Ratnakar" ...	Assanul ...	300	.....	
12	"Samaj Darpan" ...	Salkia ...	.....	4th January 1909.	
13	"Sammilani" ...	Sersampur ...	.....	.....	
14	"Sonar Bharat" ...	Howrah ...	.....	.....	
15	"Tamalika" ...	Tamluk ...	.....	.....	
<b>BENGALI.</b>					
	<i>Monthly.</i>				
<b>PRESIDENCY DIVISION.</b>					
1	"Sevika" ...	Diamond Harbour ...	.....	.....	
	<i>Weekly.</i>				
1	"Banga Ratna" ...	Ranaghat ...	.....	6th and 18th January 1909.	
2	"Jagaran" ...	Bagerhat ...	.....	.....	
3	"Jasohar" ...	Jessore ...	1,500	7th January 1909.	
4	"Kalyani" ...	Magura ...	.....	6th January 1909.	
5	"Khulnavasi" ...	Khulna ...	200	2nd ditto.	
6	"Murshidabad Hitaishi" ...	Saidabad ...	800	.....	
7	"Nadia" ...	Krishnagar ...	250	.....	
8	"Pallivarta" ...	Bongong ...	.....	8th and 12th January 1909.	
9	"Pratihar" ...	Berhampore ...	600	8th January 1909.	
10	"Twenty-four Parganas Vartavaha" ...	Bhawanipur ...	.....	5th and 12th January 1909.	
<b>URIA.</b>					
	<i>Weekly.</i>				
<b>ORISSA DIVISION.</b>					
1	"Garjethasini" ...	Talcher ...	.....	5th December 1903.	
2	"Manorama" ...	Baripada ...	.....	.....	
3	"Nilachal Samachar" ...	Puri ...	.....	4th December 1903.	
4	"Sambalpur Hitaishini" ...	Bamra ...	.....	23th November 1903.	
5	"Samvad Vahika" ...	Balasore ...	400	3rd December 1903.	
6	"Uriya and Navasamvad" ...	Cuttack ...	400	2nd ditto.	
7	"Utkal Darpan" ...	Sambalpur ...	.....	.....	
8	"Utkaldipika" ...	Cuttack ...	645	5th December 1903.	
<b>HINDI.</b>					
	<i>Monthly.</i>				
<b>PATNA DIVISION.</b>					
1	"Lakshmi Upadesh Lahri" ...	Aurangabad, Gaya ...	.....	.....	

## LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>HINDI—concluded.</b>		<b>PATNA DIVISION—concluded.</b>			
	<b>Weekly.</b>				
1	"Bihar Bandhu" ...	Bankipore ...	.....	9th January 1909.	
2	"Bihar Gazette" ...	Ditto ...	.....	.....	
3	"Jain Gajet" ...	Arrah ...	444	.....	
4	"Siksha" ...	Bankipore ...	250	.....	
	<b>URDU.</b>				
	<b>Weekly.</b>				
1	"Al Puneh" ...	Bankipore ...	200	.....	
2	"Aayin-i-Chatar Gupt" ...	Bankipore ...	.....	.....	
3	"Khawah Mokhob Panch" ...	Gaya ...	.....	.....	
<b>BENGALI.</b>		<b>CHOTA NAGPUR DIVISION.</b>			
	<b>Weekly.</b>				
1	"Manbhum" ...	Purulia ...	500	5th January 1909.	
2	"Purulia Darpan" ...	Ditto ...	200	11th ditto.	
	<b>HINDI.</b>				
	<b>Fortnightly.</b>				
1	"Ghar Bandhu" ...	Ranchi ...	1,000	.....	
<b>BENGALI.</b>		<b>FRENCH TERRITORY.</b>			
	<b>Weekly.</b>				
1	"Matribhumi" ...	Chandernagore ...	.....	7th January 1909.	

LIST OF NEWSPAPERS

No.	Name of Newspaper	Place of Publication	Number of Copies	Remarks
1	Herald	London	100	
2	Times	London	100	
3	Telegraph	London	100	
4	Standard	London	100	
5	Observer	London	100	
6	Mail	London	100	
7	Express	London	100	
8	Star	London	100	
9	Morning Post	London	100	
10	Evening Standard	London	100	
11	Financial Times	London	100	
12	Manchester Guardian	Manchester	100	
13	Sheffield Daily Telegraph	Sheffield	100	
14	Bradford Telegraph	Bradford	100	
15	Leeds Mercury	Leeds	100	
16	York Daily Post	York	100	
17	Nottingham Daily Post	Nottingham	100	
18	Lincoln Daily Post	Lincoln	100	
19	Derby Daily Post	Derby	100	
20	Sheffeld Daily Telegraph	Sheffeld	100	

## I.—FOREIGN POLITICS.

REFERRING to M. Isvolsky's recent speech in the Duma, as communicated by Reuter, in which the Russian Foreign Minister has declared that the present policy of Russia as regards Persia is free from any apprehension in as much as Russia has in her mind the protection of her trade in Northern Persia, etc., the *Namai Moquaddas Hablul Matin* [Calcutta] of the 28th December has the following:—

NAMAI MOQUADDAS  
HABUL MATIN,  
Dec. 28th, 1906.

Although statesmen have laid down that the Russians have never fulfilled their promises or kept their word with any nation, we are of opinion that this accusation is not to hold good in their dealings with Persia, where they have to meet with three serious drawbacks compelling them to stick to their policy of non-interference.

The first of these is the binding character of the Anglo-Russian Convention, laying down the policy of non-intervention and the need practically felt by them (Russians) of a handsome English loan.

The second is the fear of the rival Powers—Turkey, Germany and Austria—for past events go to show that the slightest interference of the Russians in Persia would call forth the interference of all their rival Powers, who would be greatly helped by the Persians, ill-disposed as they are to the Russians since the last incidents.

The third is the anti-Russian movement that is now seen to be afoot in Persia, especially among the inhabitants in the north all along the Russian Frontiers. We conclude therefore that our neighbours are not going to interfere with us in our civil affairs, whether this be in pursuance of their good intention or of the aforesaid circumstances. The rumour set afloat by the (Persian) courtiers regarding Russia's siding with the Shah is a bit of diplomatic stroke intended to over-awe the nation for selfish purposes.

The paper then goes on to say that in view of the obstructions noted above, not only the Russian and the English Ministers have advocated the policy of neutrality in respect of the affairs in Persia, but all the leading papers, viz., the *Times*, *Navoe Vremya*, etc., have expressed the same idea, and exhorts the Persians to catch hold of the golden opportunity, rally their military strength, force open the door of reforms, and thus restore the grandeur of their dear motherland which is 6,000 years old.

2. Referring to Reuter's despatch from Teheran, stating that in response

NAMAI MOQUADDAS  
HABUL MATIN,  
Dec. 28th, 1906.

The Shah has betrayed his policy. to Anglo-Russian representations the Shah declared he was on the point of executing his pledges when the people tried to force his hands by going over to the Turkish Embassy, and that he therefore declined to publish his rescript for the new elections until they left that Embassy, the *Namai Moquaddas Hablul Matin* [Calcutta] of the 28th December has the following:—

The telegram shows that Germany, Turkey and Austria have formed themselves into a triple alliance, while Russia and England still stick to their dubious policy of neutrality, although they have to account for a thousand interferences, and that the Shah is anxious to win over the Ambassadors of all the Powers through the intercession of the English and the Russians, and thus to leave the Nationalists to their fate.

As the Shah had already betrayed his policy by personally protesting with the Ambassadors against their giving the Nationalists shelter in their Legations, on the ground that he (Shah) was going to re-open the Parliament, but not acting up to his words, his recent protest could be of no avail with the Ambassadors who have now sheltered the Persian refugees. Even if all the Ambassadors have not been able to satisfy the Persians, they have certainly protested against the policy of the Shah trampling down the rights of the nation. But we are, as ever, against all this policy of the Powers, and hold that the nation itself should make use of its full strength in displacing the tyrant in order to regain their rights.

DAINIK CHANDRIKA,  
Jan. 8th, 1909.

3. The *Dainik Chandrika* [Calcutta] of the 8th January, referring to the condition of the Indians in the Transvaal,

Condition of the Indians in the Transvaal. writes :—

The oppressions committed on the Indians in the Transvaal have not yet ceased. The other day Mr. Srirandiret, who had just returned from exile, was arrested by the police and fined £25. In default he is to suffer rigorous imprisonment for two months. He has appealed against the decision, and is to remain in jail till the hearing. The twelve Indians who were deported before, were again arrested by the police on setting their feet on the boundary of the Transvaal.

The paper then inquires whether the Government of India is entirely powerless to apply a remedy.

BASUMATI,  
Jan. 9th, 1909.

4. Adverting to a recent paragraph in the *Pioneer*, which speaks of the employment of a number of Turks by the Amir and of his having sent a congratulatory message to the Sultan on the establishment of constitutional government in the latter's dominions, the *Basumati* [Calcutta] of the 9th January writes :—

This cordiality of feeling may be due to a desire on the part of Asiatic Monarchs to gain strength from combination. It is to be hoped the Indian Foreign Office will not resent this natural liking for Turkey on the part of the Amir.

## II.—HOME ADMINISTRATION.

### (a)—Police.

MATRIBHUMI,  
Jan. 7th, 1909.

5. The *Matribhumi* [Chandernagore] of the 7th January has the following :—

Cow-killing at Chandernagore.

Chandernagore has come to be a centre for killing kine. At Syamnagore, Bhadreswar, Gaurhati, Champdani, Kankinara, Naihati and elsewhere, the rural Municipalities do not permit the killing of cows. For this reason, cows from those places are got slaughtered from the slaughter-house at Chandernagore. There is no doubt that this reflects disgrace both on Government and on the people. Cows are objects of worship to all Hindus. It is incumbent on all Hindus to stand in the way of the killing of these animals. We hope all the inhabitants of Chandernagore will bestir themselves in concert about remedying or preventing this highly sinful work. And we also pray to the radical members of the *Comité Republicain* that they also should agitate over this matter before the Governor. And lastly we pray also to the worthy *Barashahib* who is now at the helm of the local Municipality that he will put a stop to this shameful work and thereby earn the thanks of the public.

SOLTAN,  
Jan. 8th, 1909.

6. The following is a full translation of a paragraph appearing in the *Soltan* [Calcutta] of the 8th January relating to the *Id* disturbances at Titaghur :—

The *Id* disturbances at Titaghur.

Last Wednesday at 3 P. M. a monster meeting was held at the house of Mr. Pani under the presidency of the Hon'ble Nawab Saheb of Dacca, on the Quorbani disturbance at Titaghur. The object of the meeting was to ask the Muhammadans to refrain from all illegal acts and to pray for redress, under the law, of the oppression by the Hindus. After questioning the leading Mahomedans from Titaghur who attended the meeting, we came to learn that a mill having been constructed on the spot set apart for Quorbani, no other place was fixed for the present year. The Magistrate was to have fixed a spot on the *Id* day. A constable named Ali Hoessin said: "You can perform quorbani near the *Ed gash*; this is the intention of the Magistrate Saheb." But after three cows were sacrificed the Magistrate arrived at the place of occurrence and said that his orders had been disobeyed by the performance of quorbani at that place and ordered the arrest of the Mussalmans. The Mussalmans stood surrounding his horse for the purpose of making their complaints known to him. The Saheb thought that the Mussalmans were about to assault him, showed his revolvers and galloped away to the Barrackpore cantonment. In the meantime the constables and the Hindus

attacked the Musalmans and this led to the riots. Afterwards Sikh soldiers arrived from Barrackpore and siding with the Hindus fired upon the Musalmans and beat them indiscriminately. At night the Saheb belonging to the mill gave the Musalmans shelter within the precincts of the mill and this saved them. Finding the Musalman quarter totally devoid of inhabitants, the Hindus killed pigs and threw them into the Masjid. The Musalmans saw this on Monday morning and showed it to the Sahebs, who said that they would revenge the affront; and their assurance quieted the Musalmans. Four hundred Musalmans had been arrested but three hundred have been released for want of evidence. The man could not ascertain the number of the killed and the wounded. This plainly shows that the originators of the occurrence were the Police constables and the perpetrators of the tyranny were the Hindus and the Sikh soldiers. The authorities did not send Musalman soldiers to the place of occurrence, but sent Sikh soldiers instead; how can this be held to be reasonable? It would have been an act of impartiality if instead of sending either Hindu or Musalman troops British soldiers had been deputed. There was no dearth of white troops at Barrackpur. The fact is that the weak have no *ma bap* and they have no shelter in the world. This is an eternal truth.

7. Referring to the Bakrid disturbances at Titaghar, Serampore and Baranagar, the *Soltan* [Calcutta] of the 8th January

The Bakrid disturbances.

says that though the quarrel originally began between the Hindus and the Musalmans, the fight was at last between the armed police, soldiers and the Hindus on one side, and the poor unarmed Muhammadan labourers on the other. Under the circumstances it can easily be imagined what oppression and persecution have been inflicted on the Musalmans. If the reports about the inhuman oppressions upon Muhammadan women and children by Sikh soldiers and Hindus be true, it must be said that such brutal conduct was never before witnessed in India. The number of the killed and the wounded is not yet accurately known. Are those who favour Hindu Musalman quarrels, still ignorant of their serious consequences? If unity between the two communities is difficult or even impossible, should quarrel be deliberately provoked between them?

SOLTAN,  
Jan. 8th, 1909.

8. The *Bihar Bandhu* [Bankipore] of the 9th January notices the recent cow killing riots at Titaghar and other places which it

The Bakrid riots.

says were due entirely to the Musalmans' slaughtering cows in a public place in defiance of the orders of the Magistrate and regrets that the Musalmans should fail to act up to the directions of His Majesty the Amir of Kabul given to his co-religionists two years ago or to forget the orders of Emperor Akbar who had forbidden cow slaughter throughout his Empire. In following the tenets of one's religion, says the paper, it is not necessary that one should give offence to those who do not hold the same faith.

BIHAR BANDHU,  
Jan. 9th, 1909.

9. The *Prabha* [Calcutta] of the 9th January, in an article headed "Murder of Hindus," referring to the disturbance at Titaghar during the Bakrid festival, in

Bakrid disturbances.

which in spite of the warnings of the Magistrate and the Superintendent of Police, the Muhammadans killed and wounded several Hindus who protested against the slaughter of kine, writes:—

Is this a proof of the unity between the two communities? Even looking at this, the sons of the Aryans do not get a lesson. However, is it a matter of praise or blame when such atrocities are committed during festivals? What is the reason of not understanding that no nation, that has no sympathy, does and will ever prosper? There is time yet to become careful. The disturbances have been quelled by the interference of the Government; and the grievance of the Hindus has been redressed by the fixing of definite places for cow-slaughter. Religion has triumphed at last.

PRABHA,  
Jan. 9th, 1909.

10. The *Dainik Chandrika* [Calcutta] of the 9th January, referring to the

*Ibid.*

Bakrid disturbances, writes:—

The quarrel between the Hindus and the Muhammadans over the slaughter of kine, during the Bakrid festival, is always noticed in India. It had attained its climax during the Muhammadan rule, and the Hindus were often oppressed. The Hindus have all along been worshippers of the cow, and

DAINIK CHANDRIKA,  
Jan. 9th, 1909.

have always been against its slaughter; and therefore the good Muhammadan Emperors like Akbar and Sher Shah were always anxious to stop the practice. During the beginning of the supremacy of the Sikhs in the Punjab, the Punjabi Muhammadans were stopped from killing kine. Now, during the British rule, it has become a daily practice to kill kine, as the Englishman cannot do without beef. Therefore being unrestricted, the Muhammadans have got an opportunity to kill kine in the name of religion. According to their religious injunctions the Muhammadans should kill goats during the *Bakrid*, and it is not clear why they should kill kine instead in India where the bulk of the population is Hindu. The quarrel over the slaughter of cows between the Hindus and the Muhammadans is a chronic one in India.

DAILY HITAVADI,  
Jan. 10th, 1909.

11. The *Daily Hitavadi* [Calcutta] of the 10th January, referring to a quarrel between the Hindus and the Muhammadans, that was fortunately averted by the timely arrival of the Magistrate and his binding down some leading members of the two communities to keep

*Bakrid* disturbances averted by  
Magisterial intervention at  
Sankrail.

the peace, at Sankrail, in the Howrah district, says:—

If the Magistrate had not intervened in time, Sankrail would have been the scene of a second Titaghur riot. The paper praises the Magistrate for his foresight and presence of mind. In the opinion of the paper, if the Magistrates of all the districts be careful in time, so many disturbances would not be heard of.

DAINIK CHANDRIKA,  
Jan. 11th, 1909.

12. The *Dainik Chandrika* [Calcutta] of the 11th January referring to the *Bakrid* disturbances writes:—

*Bakrid* disturbances.

The Musalmans of Bengal are not violent in their nature. The quarrel over the slaughter of kine has begun with the advent of the Musalmans of Bihar and the North-Western Provinces as mill hands in Bengal. Whenever any disturbance takes place, the mill hands appear to be the causes. The mills are therefore responsible for the quarrels between the Hindus and the Muhammadans. The disturbances at Titaghur crossed the Ganges and infected Serampore where the Musalman mill hands became furious and intended to join their co-religionists at Titaghur, but were checked by the Magistrate. The Musalman labourers fought with the police, and some are reported to be injured. It is now seen that the Musalman mill hands near Calcutta are at the root of the disturbances, thus making the mill-owners responsible in the eye of justice and religion.

DAILY HITAVADI,  
Jan. 12th, 1909.

13. The *Daily Hitavadi* [Calcutta] of the 12th January has an article which may be taken as giving a Hindu version of the late Titaghur riots, and which may be summarised thus:—

The Titaghur riots.

The Magistrate with the assent of certain local Musalman leaders located a certain spot where kine were to be killed on *Id* day this year, but a number of Musalmans resolved nevertheless to sacrifice kine in a Hindu *bustee*. When two constables sought to remind these Moslems of the Magisterial order, they were assaulted and driven away. Thereafter these Musalmans rushed infuriated into the bazar and fell to looting the Hindu shops. As the Hindus had not so far afforded them any cause of provocation, it is clear that upon the Musalmaans lies the responsibility for beginning the quarrel.

At a later stage, the Musalmans disobeyed Mr. French's order, threw brickbats at the police, and grew bent on committing oppression on the Hindus.

There is yet another complaint to be made against the Musalmans, and that is, that when, on Thursday, Messrs. French, Bompas and Warden departed from Titaghur, leaving only a body of Military Police behind, it came to be rumoured that the Musalmans would again begin rioting on the Saturday and Sunday following, even though an assurance was held out that the authorities would hold an impartial inquiry into all complaints made by both Hindus and Musalmans. And it was not the Hindus alone who created this rumour; the authorities on the strength of it took adequate precautions to prevent a breach of the peace, and brought in batches of Military Police from different parts of the country.

Then again, though Musalmans have come forward to lodge complaints with the police against Hindus for rioting, assault, etc., no Hindu has yet

been accused of desecrating the Mosque. Contrast this with the fact that there are about 30 Hindus who underwent examination in the local hospital on Friday and Saturday who have preferred charges of assault against the Musalmans, naming their assailants in many cases.

It now remains for the authorities to enquire and ascertain whether it was the Hindus who desecrated a Mosque, or, as the Hindus say, it was the Musalmans who desecrated a Hindu Temple; and also which party it was which first began the quarrel. And whichever party is found guilty after such inquiry, should be condignly punished.

14. The *Pallivasi* [Bongong] of the 12th January writes that the number of kine killed in the Bongong subdivision on the

The activities of a Maulvi in occasion of the *Id* is larger than it was last year, and the explanation of this increase is to be found in the activities of a hot-headed Mulla and litigious Musalman who have lately been going about the place inciting their illiterate co-religionists in the name of their common faith to sacrifice kine. The illiterate people who have so responded to these preachings do not know that the Maulvi personally profits to the extent of 4 or 5 rupees for each cow sacrificed, and are perhaps equally ignorant of the semi-luxurious living in which the Maulvi indulges, quite inconsistently with his vocation in life.

15. The *Dainik Chandrika* [Calcutta] of the 8th January writes:—

Lull in house-searches and prosecutions for sedition.

It was said that Sir Edward Baker would not give a large scope to the officials and the police to institute sedition trials, and therefore there was a little lull in this matter. It was not known whether there was any foundation for the rumour, but it is seen that now-a-days prosecution for sedition has diminished, and in the opinion of some the police are no longer getting secret information, and hence they get little opportunity for house-searches and arrests. Whatever may be the reason, such a course would lead to peace being established. Foolish lawless people become more furious if subjected to oppression; and if they be ignored, they become inactive of themselves. The experiment was tried with success in Ireland, and it would be a good thing for India if the same thing has already set in here.

If a mad man be asked to refrain from shaking a bridge, he would take the clue and do the thing endangering the lives of others. But if he be ignored, he would pass on quietly.

16. The *Basumati* [Calcutta] of the 9th January reports how the beating of dhols (drums) was lately prohibited in the Jhalakati *mela* by the Local Magistrate, and in commenting on this prohibition remarks sarcastically that

Indian music prohibited in Barisal.

this instrument of music is henceforth invested with a military glory. But while their instruments are invested with glory, the men who lived by using them are deprived of their livelihood and they should have some compensation awarded them by Sir L. Hare.

#### (b)—Working of the Courts.

17. Referring to the order binding down Babu Anathbandhu Guha and two other gentlemen of Mymensingh passed by

The Mymensingh Magistrate's order binding down Babu Anathbandhu Guha and others.

Mr. Garlick, District Magistrate of Mymensingh. the *Hitavadi* [Calcutta] of the 8th January says that such interpretations of the *Badmashi* section of the Criminal Procedure Code is indeed unique. The manner in which respectable gentlemen have been harassed for a trivial cause, excites laughter. Babu Anathbandhu's offence was that he presided at a meeting of the National Institution where certain national songs were sung. This strange affair has astounded everybody.

18. Referring to the partial mitigation of the sentence passed on Beni

Motions before the High Court.

Madhav Bhattacharyya, Station Master of Simurali, under sections 376 and 377 of the Indian Penal Code, by Mr Justice Holmwood, the *Prabha* [Calcutta] of the 9th January observes that if both parties had been represented when the motion was argued, the result might have been far different from what it has been. Cannot

PALLIVASI,  
Jan. 12th, 1909.

DAINIK CHANDRIKA,  
Jan. 8th, 1909.

BASUMATI,  
Jan. 9th, 1909.

HITAVADI,  
Jan. 8th, 1909.

PRABHA,  
Jan. 9th, 1909.

Government so arrange that both parties may be heard when motions are argued? Justice Sarada Charan Miter has pointed out the importance of such a procedure.

CHINSURA-VARTAVAHA,  
JAN. 10th, 1909.

19. The *Chinsura Vartavaha* [Chinsura] of the 10th January, after endorsing the view of Mr. Sarada Charan Miter, that owing to pressure of work upon the Judges of the High Court great inconvenience is felt by the suitors and the number of Judges ought therefore to be increased, goes on to discuss the principle of such appointment in the following terms:—

Among others the Subordinate Judges and Judges of the Courts of Small Causes of five years' standing as well as the statutory Civilians are eligible for appointment to the High Court Bench. The High Court was established in 1862, but during this long period no one belonging to these classes of officers is known to have been permanently appointed a Judge of the High Court. A great injustice is being done to these officers, but there is none to support their claims. To support the contention the case of Mr. Brajendra Kumar Seal, late District Judge of Hooghly, may be cited. This gentleman was a gem among the judicial officers. He acted as District Judge for about 18 years and was a statutory Civilian too. In spite of his sterling merits, and though he was recommended by the then Lieutenant-Governor, Sir Ashley Eden, his claims to a seat on the High Court Bench were passed over. There is no need, however, to discuss the case of Mr. Seal, who has long retired from service. But it is a matter to be greatly deplored that the Calcutta High Court, which is considered to be the premier court in India, though it was established about half a century ago, has been beat down in liberality by the Allahabad High Court, which has allotted a permanent seat on its Bench to the Honourable Mr. Pramada Charan Banerji, who belonged to the class of officers mentioned here. There are many able officers among the Subordinate and the Small Causes Court Judges quite fit to sit in the High Court.

The Barristers and the High Court Vakils have the Chief Justice, and the eligible Civilians have the provincial rulers, to plead for their respective classes; but the poor officers belonging to the third class have none to speak on their behalf. Perhaps the Government may appoint a few more Judges in the High Court after hearing what Mr. Mitra has said, and it is to be hoped that the Chief Justice and Sir Edward Baker would look to the claims of the gentlemen belonging to the third class, thus earning their gratitude. The paper would be highly pleased if its just proposal be acted upon by the higher authorities.

DAILY HITAVADI,  
Jan. 12th, 1909.

20. An announcement in the papers that the Bighati dacoity case is to be tried by the special tribunal lately created for anarchial offenders, reminds the *Daily Hitavadi* [Calcutta] of the 12th January of a difficult question which will probably arise when this Bench first comes to try its first case, viz., whether as a Bench of the Original Side of the High Court only Barristers will be permitted to plead before it, or whether Vakils also will be allowed the privilege.

### (c)—Jails.

SAMAY,  
Jan. 8th, 1909.

21. The *Samay* [Calcutta] of the 8th January, referring to the punishment meted out to four officers of the Alipore Jail as a result of inquiry into the circumstances that led to the murder of the approver Narendra Nath Gosain, says:—

The Government did not clearly indicate how the firearms were smuggling into the Jail, and the decision arrived at in the case of the four officers is not quite just.

HITAVADI,  
Jan. 8th, 1909.

22. Referring to the same subject, the *Hitavadi* [Calcutta] of the 8th January says, that while the European Civil Surgeon has been simply transferred, one of the Native Civil Hospital Assistants has been dismissed, the other has been degraded, and the native jailor has been compelled to retire. The public has no idea why such a distinction should have been made in meting out punishment to the Jail officials.

23. The *Howrah Hitaishi* [Howrah] of the 9th January says, that while the mystery attaching to the murder of Narendra Gosain in the Alipore Jail remains unsolved, the punishment awarded to the several officers of the jail has caused surprise. While the European Civil Surgeon has been simply transferred, one of the Civil Hospital Assistants has been dismissed and the jailor has been made to retire. Government should publish the reasons which justified such difference in the treatment of the Jail officers, for the satisfaction of the public.

HOWRAH HITASHI,  
Jan. 9th, 1909.

24. The *Bangavasi* [Calcutta] of the 9th January, referring to the same subject, says:—

The punishment of Jail officers after the murder of the approver in the Alipore Jail.

BANGAVASI,  
Jan. 9th, 1909.

One circumstance, in this connection, however, affords food for thought, namely, that while the three Bengali officers have all practically lost their posts, the English Medical Officer has only been transferred.

The paper then inquires whether any opportunity was given to these officers to defend themselves.

#### (d)—Education.

25. The *Pratihar* [Berhampore] of the 8th January expresses satisfaction at the attention directed by the Government to the improvement of agriculture and commerce in this country. The paper then refers to the award of two scholarships of the value of £150 each by the Government of the United Provinces to those who intend to proceed to England to learn the manufacture of hide, essences and oils.

PRATIHAR,  
Jan. 8th, 1909.

26. The *Pratihar* [Berhampore] of the 8th January, referring to the rumour about the appointment in England of two Inspectors of Schools for Indian educational institutions, says:—

PRATIHAR,  
Jan. 8th, 1909.

New rules are often framed for the inspection of Indian Schools and Colleges. As a result of the new Regulations of the University, many schools and colleges in this country will cease to exist. The two Inspectors who have already been appointed by the University, have been inspecting the schools and colleges. It is not yet known what work would be done by the incoming Inspectors, and it is conjectured in some quarters that they are to inspect the *pathshalas*. If the conjecture be true, then it is a matter of serious reflection how these persons, totally ignorant of the Bengali language, would be able to inspect the Bengali *pathshalas*.

27. Referring to the resolution passed at the last sitting of the Muhammadan Educational Conference at Amritsar for converting the Aligarh College into a Muhammadan University, and to the controversy about the language to be adopted for the Primary examination, the *Hitavadi* [Calcutta] of the 8th January says:—

HITAVADI,  
Jan. 8th, 1909.

Sir Pratul Chandra Chatterjee has given his opinion in favour of the Panjabi language, while the Muhammadans insist upon Urdu. A violent agitation is likely to arise over the question. But we fail to see why the Muhammadans should ask for a separate University of their own.

28. The *Basumati* [Calcutta] of the 9th January writes thus in reference to Syed Ali Man's recent condemnation of Sir Pratul Chandra Chatterjee's advice to the Panjabis to cultivate Panjabi:—

BASUMATI,  
Jan. 9th, 1909.

It is needless to say that Sir Pratul Chandra had no sinister intent to replace Urdu by Panjabi in the Panjab. The cultivation of the mother-tongue is incumbent on every people. Panjabi may be cultivated and developed without any prejudice to Urdu or any other tongue. This is a plain truth which Musalmans have forgotten in their inordinate love of Urdu.

Howrah Hitavadi,  
Jan. 9th, 1909.

29. The *Howrah Hitavadi* [Howrah] of the 9th January refers to the complaints that have been made with regard to the mathematical questions at the last supplementary B.A. examination, and recommends that the University authorities should listen to these just complaints and allow grace marks to the candidates, thus enabling them to pass the examination.

Da Y Hitavadi,  
Jan. 11th, 1909.

30. The following is a translation of a portion of the letter which the Secretary to the Maharajganj High School at Jhalakati addressed to the Registrar, Calcutta University, praying for an inquiry into the charges brought against that school by the Director of Public Instruction, on the strength of which the privilege of recognition has been withdrawn from the school :—

- (a) It is mentioned in the Director's report, that on the 18th May a meeting of the students was held at the Bhowanipur *hdt.* This statement is not correct. No meeting of the students of this school was ever held at the Bhowanipur *hdt.*
- (b) The report mentions that this school was closed at 1-30 P.M. on the receipt of the news of the imprisonment of Bepin Chandra Pal. This is not correct. Mr. Stapleton, the Inspector of Schools, visited this school and examined the teacher's attendance register, and no evidence could be found therein of the school being closed at 1-30 P.M.
- (c) The students attend the *Harisabha*. But nothing is discussed in the *Harisabha*, except religious matters. The local police know this very well.
- (d) The three teachers for whose dismissal orders have been issued have been working in this school from its very starting. They are all experienced teachers; they bear a good character and are honest men; it seems unjust to dismiss them for no fault of theirs. As the teachers and the boys of this school have done nothing improper, there appears to be no necessity for binding them under fresh conditions.

The editor concludes as follows :—

After the receipt of this letter from the Secretary, the Syndicate ought to have enquired into the charges as prayed for. But instead of this being done, the school has been punished with the withdrawal of the recognition. It is only these distinguished University authorities who are capable of such a feat.

(e)—Local Self-Government and Municipal Administration.

Basumati,  
Jan. 9th, 1909.

31. The *Basumati* [Calcutta] of the 9th January, in view of the approach of the *Ganga Sagar Mela*, reminds Government of the necessity of adopting adequate sanitary arrangements at this gathering, as also of the necessity of preventing overcrowding on board the steamers which carry the pilgrims to their destination. In concluding, the paper calls for Volunteers to come forward to look after the comforts of these pilgrims, similar to those who acted on the occasion of the *Ardhoday Yoga*.

(f)—Questions affecting the land.

Hitvarta,  
Jan. 7th, 1909.

32. Referring to the dispute about the possession of Summed Sikher (Parasnath Hill), the sacred place of the Jains, the *Hitvarta* [Calcutta] of the 7th January observes that the condition on which the Jains have been

allowed to retain possession of their holy place (*vis.*, by payment of a yearly rent of Rs. 12,000 in addition to the present of Rs. 50,000 at the outset to the zemindar) would make them lose all their right to the land. To be impartial in our view, says the paper, the Jains have a perpetual right to the land, and are therefore not bound to pay the rent. In submitting therefore to the one-sided terms of the lease proposed by the Government they are to be great losers.

The Jains had better purchase the hill once for all, when they see that a thousand years' right of possession can be disregarded, as has been proposed to be done in the present case.

33. The *Nihar* [Contai] of the 12th January has a communicated article on settlement operations in Midnapore, which may be thus summarised:—

Settlement operations in Midnapore.

Various revenue-paying lands have been entered on the settlement records as *lakheraj* and *vice versa*. The total number of bighas in each mauza remains almost the same now as it was before, that is to say, no trouble has been experienced in making the official entries regarding the lands of the maliks. The difficulty has been with regard to the lands of the raiyats. A certain raiyat formerly held 5 bighas *lakheraj* under a certain malik, and used to pay cesses, etc., thereon; now he is shown as holding 3 bighas instead of 5, and 2 bighas are held to be revenue-paying and revenue is assessed thereon, whereas 2 bighas of revenue-paying adjacent land belonging to a neighbouring raiyat are held to be *lakheraj*. This is a sample of the difficulties that have arisen.

As the present survey scale is 16 inches to the mile, while the scale used in the survey of the year 1281 was 32 inches to the mile, it is evident that the old survey maps were twice the size of maps of the present survey. A certain mauza in the last survey contained 272 units of *lakheraj* land, and in the present survey that land has been measured as 47 (147?) units. The officers who fill up the *hal sabek chitta mukabila* form (*i.e.*, who certify for example whether 47 (147?) units in the new map correspond to 272 units in the old one), when they use the "Divider" in order to find out the particular point in the new map which a particular point in the old map should correspond to, find, for instance, that because of the smallness and indistinctness of the new map, the boundaries of a piece of *lakheraj* land encroach on the adjacent land. Under these circumstances they arrive at a decision which is injurious to many parties.

This trouble about certain *lakheraj* lands coming to be held as revenue-paying has been accentuated by the fact that at the time the *khanapuri* records were made up, the Amins did not supply any *parchas* about *lakheraj* lands in the *chittas* they gave; they simply wrote out this *lakheraj* land is *lakheraj* number so and so. When, however, the process known as *hal sabek chitta mukabila* came to be gone through, every proprietor had to furnish a list about the occupancy land of each raiyat and his rent, and rent receipts were also taken from the raiyat. These statements show how much land each proprietor has under him, and there would have been no trouble if these lists had been used to make comparison with by the officers who make the *hal sabek chitta mukabila*. The following lists specially show the difficulties which have arisen:—

Survey of the year 1281—Proprietor No. 1050, Radha Ballav Thakur—

Name.	Land.		Rent.
	Bighas.	Rs. A.	
Syama Das ...	5	3 12	
Hori Maiti ...	3½	2 10	
Jay Nag ...	6	4 8	
Ram Mandal ...	1½	1 2	
Nilmani De ...	7½	5 10	
Total	23½	17 10	

NIMAR.  
Jan. 12th, 1909.

The present survey shows this—

Name.	Land. Bighas.	Rent. Rs. A.
Syam Das ...	4	3 0
Hari Maiti ...	3½	2 10
Jay Nag ...	4	3 0
Ram Mandal ...	2½	1 14
Nilmani De ...	6	4 8
Sunder Das ...	1½	0 15
Hara Paria...	2½	1 11
Total ...	23	17 10

It appears from the above that two new raiyats have luckily got their revenue-paying lands made *lakheraj*. The raiyats have so far had to verify what lands they possess six times since the commencement of the survey, and yet no definite decision has been arrived at. The last survey finished all the work at one stage. And this time too all trouble might have been avoided, if the work of verification had been left to experienced officers.

34. The *Nihar* [Contai] of the 12th January writes:—

*NIHAR*,  
Jan. 12th, 1909.

Publication and inspection of  
settlement papers in Midnapur.

One of the proprietors of the Natdighi mauza lately wired complaint to the Director of Land Records that the Rent-roll had not been properly published in that mauza and that he had not been given proper facilities regarding an inspection of the records. In connexion with this complaint we learn that the Kanungo concerned notified to the public through a choudidar that the Rent-roll was to be published at the house of one of the proprietors of the Natdighi mauza. This house is spacious and a suitable place for such publication. As a matter of fact, however, the Rent-roll was not published at this place, and no intimation was given to the public as to any other place where it was to be published. The next day, however, some people came to know that it had been published at the house of one of the ryots. Why was the place of publication first fixed on and notified subsequently changed? In whose interest was it, that of the malik or of the ryot, that this publication did not take place? One has only to examine the rents laid down in the Rent-roll to see whether they are proper or no, and then this question will be answered.

As regards the second complaint about the lack of facilities for the inspection of the records, our information is that this complaint is not wholly baseless. Take a specific case as illustration. One Gadadhar Patra of Natdighi had lately had a summons served on him from the Majna camp, though Gadadhar had no lands at all in that mauza and he had not filed any application of objection under section 104c at all. When he did appear in response to this summons, however, no reference was made to any such application at all, and he was made to sign a statement that he had put in an appearance on behalf of his malik to inspect the records, etc. This sort of trick is most reprehensible in connexion with a Government office. The paper in concluding urges that all facilities for the inspection of papers should be afforded to the maliks. An assessment based on uncorrected records can never be satisfactory.

(h)—General.

*SAMAJ DARPAN*,  
Jan. 4th, 1909.

35. The *Samaj Darpan* [Salkia] expresses its satisfaction at the generosity

Payment of a week's salary to  
permanent Government servants  
drawing salaries below Rs. 50 per  
month.

of the Government of India as proved by its grant of a week's salary to all permanent servants under it, drawing salaries of less than Rs. 50 per month, on the occasion of the Jubilee of the assumption of the Government of India by the Crown.

36. The *Kalyani* [Magra] of the 6th January expresses its satisfaction at the conferring of titles on notable men of this country and the grant of a week's salary to all permanent Government servants drawing salaries below Rs. 50 per month, on the above occasion.

The Proclamation Honours and the grant of a week's bonus to the Government servants.

The paper then says that such grants were made on every festive occasion by the Rajas and Maharajas of India.

37. Referring to the above payment the *Hitavadi* [Calcutta] of the 8th January says that this kindly act of the Government has been a source of much satisfaction to the public. If the amount of the gratuity had been a little larger, it would have conferred much greater happiness.

The grant of a gratuity to Government servants.

38. The *Pratihar* [Berhampore] of the 8th January referring to the above payment says:—

Payment of a week's salary to all permanent Government servants drawing salaries below Rs. 50.

The Kings of this country in the past would make such presents and it need not be mentioned that by the present Proclamation of the Government the people have been highly pleased.

The paper then prays for the long life, sound health and peace of mind of the Emperor. In the opinion of the paper such actions intended to please the people would be acceptable to all.

39. The *Howrah Hitaishi* [Howrah] of the 9th January rejoices to see

Grant of one week's pay to Government servants.

that the Government of India in granting a gratuity of one week's pay to all Government servants whose pay does not exceed Rs. 50 per month on the above occasion has followed the practice of the ancient sovereigns of India.

40. Writing of the same grant the *Basumati* [Calcutta] of the

An additional week's pay for Government servants.

9th January remarks that nothing can be a matter of greater pleasure than that on this auspicious occasion, Government has not forgotten its poor servants. But why have the claims of employees with larger salaries than Rs. 50 per month been overlooked? And further why was not a month's rather than a week's salary awarded? There are many European merchants who grant a month's salary to their clerks on the occasion of the Durga Puja or of Christmas.

41. The *Bangavani* [Calcutta] of the 9th January expresses its satisfaction

Present of a week's salary to all permanent Government servants drawing salaries below Rs. 50 per month.

at the above payment. The paper does not consider the expenditure of over 20 lakhs of rupees as heavy, considering the extent of the Empire and the time that has passed.

42. After mentioning the additional expenditure incurred by the

Increment of salary in the Army.

Government of India by increasing the salaries of the employees in the Army with effect from the present year, and the payment of a week's salary to all lowly-paid servants, the *Bangavani* [Calcutta] of the 9th January says that those who would be benefited by the awards would, no doubt, bless the Government.

43. In a leading article the *Burdwan Sanjivani*, [Burdwan] of the 5th

Alleged Government high-handedness.

January enters a strong protest against the apparent determination of the Government to acquire the two houses at Monghyr belonging to the late Raja Asutoshnath Ray of Murshidabad for the official residence of the District Judge. True, Government has the power to acquire any land under the Land Acquisition Act. But there is such a thing as decency, and even the King should not do anything which is against equity. The estate of the late Raja is under the management of the Court of Wards, and the interests of the minor proprietor should be jealously guarded by the Government itself. The local paper *Pratihar* reports that the widowed Ranis Arnakali Devi and Sarojini Devi have been mortified at the prospect of losing the beloved places of

KALYANI,  
Jan. 6th, 1909.

HITAVADI,  
Jan. 8th, 1909.

PRATIHAR,  
Jan. 8th, 1909.

HOWRAH HITAIISHI,  
Jan. 9th, 1909.

BASUMATI,  
Jan. 9th, 1909.

BANGAVANI,  
Jan. 9th, 1909.

BANGAVANI,  
Jan. 9th, 1909.

BURDWAN  
SANJIVANI,  
Jan. 5th, 1909.

residence of their respective husbands. Under the circumstances, it is requested that Sir Edward Baker, the new Lieutenant-Governor of Bengal, whose knowledge of the country and its people is known to be great, will take the matter into his serious consideration and see that a step which is calculated to inflict very great mental anguish on the widowed Ranis is not taken.

HITVARTA,  
Jan. 7th, 1909.

44. The *Hitvarta* [Calcutta] of the 7th January says that the intended purchase, by the Government, of Karan Chowra Mahal and Lal Kothi at Monghyr—two favourite houses belonging to the Kassimbazar Raj, which is now under the Court of Wards—would pain the mother and widow of the late Raja Ashutosh Nath Ray who was born in one of them, and suggests that Government should purchase some other land in the vicinity to build the house on for accommodating the Commissioner and the Sessions Judge during their sojourn there. If the Government continues making a wrong use of its powers, says the paper, the property of the subjects would surely be endangered. The inhabitants of Monghyr must make a formal protest against this wrongful act of the Government.

Government purchasing Karan-  
chowra and Lal Kothi Mahals in  
Monghyr.

BANGAVASI,  
Jan. 9th, 1909.

45. The *Bangavasi* [Calcutta] of the 9th January referring to the intention of the Bengal Government to acquire the two houses, the Murchoora Palace and the Lalkuthi Bari in Monghyr, belonging to the estate of the late Raja Ashutosh Nath Ray of Berhampore and now possessed by his mother and his widow, for the residence of the District Judge, as published in the *Amrita Bazar Patrika*, asks, why should the Bengal Government persist in the matter, though the Magistrate and the Commissioner are both against the proposal? The paper enquires whether Sir Edward Baker considers it just, and quite in accordance with his religious principles, to hurt the feelings of the widows, as he is now practically the guardian of the minor proprietor.

Acquisition of the Murchoora  
palace and the Lalkuthi Bari, in  
Monghyr, by the Government.

NAYAK,  
Jan. 6th, 1909.

46. The *Nayak* [Calcutta] of the 6th January, in the course of discussing the Reform scheme, says:—

The Reform scheme.

If the proposals be passed into law, it would no doubt be beneficial to India.

The Government may sometimes err, but it is not improbable that we would make a mess of everything if the administration of the country be thrust on our unaccustomed shoulders. Therefore the right of administering the country under the supervision of the rulers cannot be said to be unjust.

In the present system of administration we have no voice at all. But if the Reform scheme be worked out, our opinion would at least have some weight. Justice rules the world, and by the publication of a just act, some remedy may be applied. So the gain on our part would be that if the Government should commit any unjust act, it would be made known.

The principle of election makes a nation, and it might be remembered that the old Municipality of Calcutta having only a semblance of local self-government proposed by Lord Ripon, turned out several bright jewels of India.

There is great doubt of the Reform Scheme being passed into law and employed for the benefit of India, as even from now the non-official Englishmen of this country have arrayed themselves against the scheme, and several enemies of India in England headed by Sir Charles Elliott, the late Lieutenant-Governor of Bengal, have combined themselves to frustrate it. The Conservatives of England are always against us. It would be good luck for India, if in spite of these the scheme be passed into law.

Lord Minto is one of the leaders of the Conservative party, and it might be hoped that in the present case they would not oppose the proposals of his Lordship. We too have some duties in the present juncture. All Indians must support and discuss the scheme, and agitate this matter in public in England.

Now-a-days Reuter, the universal news-agent, sends distorted informations about India and the Indians ought now to send, week by week, true informations to England.

There might be some harm to us by the enactment of the scheme. We might not care to join an assembly of representatives from the whole of India, like the National Congress, if we be allowed to discuss public matters in the Provincial Councils. In this way there might be no chance of a union among all nations of India being accomplished. But in the opinion of the journal, the proposals ought to be supported, because the whole of India would awake by the awaking of the Provinces.

47. The *Hitavarta* [Calcutta] of the 7th January is pained to find Lord Macdonell protesting against the Indian Reform Scheme in the Parliament, as it has hitherto taken him to be the well-wisher of India.

Lord Macdonell on the Reform Scheme.

HITAVARTA,  
Jan. 7th, 1909.

48. Referring to the objection of Lord Macdonell to the appointment of an Indian to the Executive Council of the Government as expressed by him in the House of Lords the other day, the *Bharat Mitra* [Calcutta] of the 9th January observes that when the well wishers of India like Lord Macdonell hold such an opinion, the prospect of unity between the English and the Indians is yet far distant; but so long as there is no mutual confidence in each other, there can be no hope of unity and peaceful rule in this country.

Lord Macdonell on Indian Reforms.

BHARAT MITRA,  
Jan. 9th, 1909.

49. In discussing the importance of the Reform scheme to the Muhammadan community, the *Soltan* [Calcutta] of the 8th January says, that as it is admitted on all hands that the proposed reforms are the beginnings of the introduction of self-government in India, the Musalmans should not remain indifferent. The twenty-four crores of non-Musalmans in India are eager for self-government. Such being the case, the opposition of the six crores of Muhammadans will count for nothing. Instead of opposing it, they should therefore rather take steps to fit themselves for the boon of self-government, which must sooner or latter fall to the lot of the people of India. Who could imagine beforehand that the Sultan of Turkey would surrender his powers to his subjects, that the Russian Duma would be established, and that the Persians would gain a constitutional government? The wave of self-government seems to have swept over the face of the whole world. The Musalmans should give up their long continued lethargy and look to the signs of the times.

SOLTAN,  
Jan. 8th, 1909.

50. Referring to the opinion of the *London Times* that the Reform Scheme should be withdrawn for the reason that the majority of the Madras Congress did not support it, the *Hitavadi* [Calcutta] of the 8th January says that such an expression of opinion is strange; considering that Dr. Rashbehari Ghosh, the President, and most other delegates were loud in their protestations of loyalty and in their laudation of the reform scheme. Whatever difference of opinion there may be in other matters, there is perfect unanimity regarding the Reform scheme among all classes. That the *Times* should after this indulge in vituperation, shows its incorrigible evil nature.

The Reform scheme and the *London Times*.

HITAVADI,  
Jan. 8th, 1909.

51. The *Hitavadi* [Calcutta] of the 8th January says, that nothing will conciliate the Bengalis, not even the Reform Scheme, should it be fortunately carried out, if the partition of Bengal remains in force.

The Reform scheme and the Partition.

HITAVADI,  
Jan. 8th, 1909.

52. Referring to the opposition to Lord Morley's Reform scheme both in England and India, the *Hitavadi* [Calcutta] of the 8th January says, that judging from the outlook it does not seem probable that Lord Morley would be able to carry it through the Parliament.

The opposition to the Reform scheme.

HITAVADI,  
Jan. 8th, 1909.

The writer concludes as follows:—

We still have hopes that Lord Lansdowne will not commit the blunder of opposing the Reform scheme. Our enemies object to the appointment of an Indian Member to the Viceroy's Executive Council and the establishment of Provincial Executive Councils, because these two promise something real to the Indians. If these two proposals are laid aside on account of the opposition, then the Reform scheme would certainly lose much of its importance.

MATRIBHUMI,  
Jan. 7th, 1909.

53. The *Matribhumi* [Chandernagore] of the 7th January has the following:—

Recently the British Government has banished nine eminent Bengalis without trial. Every one of these nine is good-looking, learned, moneyed, pious and sympathetic with the sorrows of others. They deserve to be respected by men of all races; and there is no doubt that in time they will come to be looked on as ideal men.

The sole object of the resort to this harsh policy is said to be to stem the stream of national awakening which have lately begun flowing in British India. But one cannot say, how far this policy will assist in gaining that end. As amongst men it is impossible to attract love to oneself by abducting a man's child who is dearer to him than his own life, so it seems to us similarly impossible to create a feeling of respect for oneself in the world of men by banishing pious and great men, who have come to occupy a high place in the hearts of the people. The British Government is possessed of immense power. Everything which is based on demoniac force is to them easy of accomplishment. But we cannot say how far they are capable of interfering in that which is seated in the inmost recesses of the heart.

There was a time in India when the policy of the sword in one hand and the Koran in the other was effective to a certain extent. But it is beyond our intelligence to conceive how far a repressive policy (literally angry face) is favourable to the allaying of unrest in these present days of national awakening, when thousands upon thousands of men and women are dying untimely deaths for various reasons, are writhing under the pangs of hunger, and finding themselves unable to satisfy the hunger of their children who are (dearer) to them than life, are committing the great sin of suicide? We believe justice in one hand and generosity in the other to be the one cure for the present unrest.

By inaugurating reforms the English Government has recently given proofs of its liberalism. But we believe that its work of reform would have been quite perfect in all its details, if simultaneously they had remodelled the above old policy of deportation.

HITAVADI,  
Jan. 7th, 1909.

54. In a leading article, the *Hitavadi* [Calcutta] of the 8th January says that the Bengalis have been debarred from fully participating in the universal rejoicings throughout the country for the Reform scheme, owing to the melancholy fact that some of their leaders have been banished without a trial, a fact which has pierced their hearts. The question arises, why have men like Krishna Kumar and Aswini Kumar been deported? the rulers have nothing to say in reply to this question. They point to that obsolete measure, Regulation 111 of 1818, which has been unearthed and applied for the present purpose. We ask, is this conduct worthy of the civilised British Government? Despotie measures may intimidate and astound the people, but they do not certainly help to create a feeling of loyalty in them. The deportation of Lala Lajpat Rai has shewn that indiscriminate punishment only puts a premium upon wickedness and injustice. Babu Bhupendra Nath Bose said the same thing at the last Madras Congress. It has been seen that men occupying the highest station in life have been put in prison solely on the strength of the allegations of informers. The Midnapore case is an instance in point. If people are punished without being given an opportunity of defence, solely on uncorroborated testimony, then the fair name of the British Government for impartiality must be lowered in public estimation. The powerful Government should on no account undermine its own stability by destroying the belief of the people in its justice and impartiality, which have ever been its bulwarks. Let the deportees be put on their trial in an open court, and let it be established by evidence that they deserve to be treated like thieves and robbers. The Bengalis will then have nothing to complain about. Otherwise, nothing will give them that consolation which they so sadly need.

55. The *Hitavadi* [Calcutta] of the 8th January asks what object Government can have in withholding information about the whereabouts of Babus Aswini Kumar Datta and Satis Chandra Chatterjee, of Barisal.

HITAVADI,  
Jan. 8th, 1909.

The whereabouts of Babus Aswini Kumar and Satis Chandra, of Barisal.

56. Referring to the bestowal of New Year's Day honours, the *Hitavadi* [Calcutta] of the 8th January writes:—

HITAVADI,  
Jan. 8th, 1909.

The New Year's Day honours. Now that the Government is seeking to please the educated community by introducing the Reform scheme, how is it that their recognised leaders have been completely ignored? The fact is that Government has not yet renounced its good old policy; otherwise a different class of persons would have been the recipients of the New Year's Day honours.

57. Among those who have been the fortunate recipients of New Year's Day honours this year, writes the *Hitavadi* [Calcutta] of the 8th January, the name of Babu Rasamay Mitter, Head Master of the Hindu School, who has been made a Rai Bahadur, and that of the Rev. Mr Barber of the Young Men's Christian Association, who has been rewarded with a Kaisir-i-Hind Medal for saving the life of Sir Andrew Fraser, deserve special mention. The grant of a Rai Bahadurship to Inspector B. K. Gupta shows that Sir Andrew Fraser, "the policeman's friend," had something to do with this honours list. That the name of Mr. N. N. Ghose has been left out, has caused some surprise. Babu Nilambar Mukherjee fully deserves the honour bestowed upon him. It was expected that Babu Sarada Charan Mitter the retired High Court Judge, would be knighted. But unfortunately this has not been done. The public attaches very little importance to Government titles, and Babu Sarada Charan will not suffer in public estimation for want of such a little.

HITAVADI,  
Jan. 8th, 1909.

58. Referring to the honours bestowed on the New Year's Day, the

HOWRAH HITAVADI,  
Jan. 9th, 1909.

The New Year's Day honours. *Howrah Hitaishi* [Howrah] of the 9th January expresses its surprise that such men as Dr. Ashutosh and Mr. N. N. Ghosh have been passed over, and suggests that they should have a little patience and hope for the future realisation of their expectation. Inspector Gupta has been at last rewarded with a Rai Bahadurship. Likewise Moulvi Mazrul Huq of Midnapore fame. Inspector Sams-ul of Alipore and Inspector Lalmohan must also be in expectation of some recognition of their services. There is no reason why Mr. Weston, the Magistrate, and Mr. Norton, Barrister-at-Law, should have been passed over. That Babu Sarada Charan Mitter should not have been honoured with a title is not at all a surprise to anybody; the noble independence which he displayed in the Bloomfield murder case, the Commilla shooting case, and the Midnapore bail case, certainly does not become one who is a suppliant for Government honours. Though honours have been heaped upon men like Nawab Salimulla and the Maharajadairaj of Burdwan, yet it is gratifying to see that such worthy men as Pratul Chandra, Nilambar, Rajendra Nath and Jogendra Nath have also been honoured.

59. The *Bangavasi* [Calcutta] of the 9th January, referring to the question put by many, "why should Mr. Sarada Charan Mitter's name be omitted from the New Year's honours list," asks whether such an omission is a matter of praise or blame to Mr. Mitter.

BANGAVA 2,  
Jan. 9th, 1909.

60. The question why Mr. Sarada Charan Mitra, late Puisne Judge of the High Court, has not been honoured with a title on the last New Year's Day, the *Hindi Bangavasi* [Calcutta] of the 11th January answers by a counter question: "If it speaks well or ill in his favour."

HINDI BANGAVASI,  
Jan. 11th, 1909.

61. The *Bangaratna* [Krishnagore] of the 13th January expresses its satisfaction on the conferring of a Companionship of the Indian Empire on Babu Nilambar Mukerji, Vice-Chairman of the Calcutta University, and on Babu Kali Prasanna Ghosh, the great literary man of Dacca.

BANGOR RATNA,  
Jan. 13th, 1909.

62. Referring to the report that the Collector of Ratnagiri has issued notices to the principal inhabitants of the Nalban and Devrup villages calling upon them to bid their fellow-villagers to use foreign sugar, the *Hitavadi* [Calcutta] of the 8th January writes:—

HITAVADI,  
Jan. 8th, 1909.

Government officials and the boycott. It seems that the kartas (rulers) have taken leave of all decency and are determined to put an end to the boycott by force. The new Act is gradually making its consequences felt.

HITAVADI,  
Jan. 8th, 1909.

63. Referring to the recent arrests in Eastern Bengal and Assam, the *Hitavadi* [Calcutta] of the 8th January says that this has happened with the return of Sir Lancelot Hare. But what has happened in Eastern Bengal that such drastic measures are being taken? As long as these things will continue, it is useless to expect peace in the province.

HITAVADI,  
Jan. 8th, 1909.

The recent increase in the Military expenditure.

64. Referring to the recent increase in the Military expenditure by 45 lakhs of rupees, the *Hitavadi* [Calcutta] of the 8th January says that it is immaterial whether the Under-Secretary of State for India lays the papers relating thereto on the table of the House or not, as the increase in question has already been sanctioned. With the famine ever present in the country, the military expenditure is going up by leaps and bounds. When will a limit be reached to the military expenditure?

BASUMATI,  
Jan. 9th, 1909.

Indian Military charges.

65. The *Basumati* [Calcutta] of the 9th January has an article pointing out on the strength of Sir Charles Wilke's recent speech in the Commons on the East India Loans Bill, how Lord Kitchener is making use of his irresistible influence and dominant personality to run up steadily the Military expenditure of the Government of India. The paper in concluding points out how these growing Military charges make it impossible for Government to remove many grievances the people of India suffer from and thereby allay at least partially the present unrest.

HOWRAH HITAIISHI,  
Jan. 9th, 1909.

Government and the spread of drunkenness in the country.

66. The *Howrah Hitaiishi* [Howrah] of the 9th January protests against the Government monopoly of the Abkari trade and the establishment of distilleries in the country which have helped to spread drunkenness in it. It is a pity that those who try to check drunkenness are punished on a charge of creating disturbances of the peace.

DAINIK CHANDRIKA,  
Jan. 9th, 1909.

Committee of the Hindus and the Muhammadans.

67. The *Dainik Chandrika* [Calcutta] of the 11th January, after referring to a Committee composed of some members of the Shia and Sunni communities of the Muhammadans of Bombay, to check the quarrels between the two communities during the *Muhurram* festival, remarks:—

Such Committees to keep the peace is necessary for all the Provinces, specially in the two Bengals. The *Bakrid* festival would not have been an occasion for doing evil, if such Committees existed. Now, such Committees for the *Muhurram* festival ought to be formed in all the Provinces beforehand. To the Bombay Committee only Muhammadans were elected, and we have no objection if religiously disposed, able and intelligent Muhammadans take the entire charge of keeping the peace. But it would be a matter of pleasure to find the Hindus sitting side by side with their Muhammadan brothers in Bengal. From all these Committees the Government should keep aloof, as it has done in Bombay.

The paper then enquires whether Sir Edward Baker would listen to its advice.

HINDI BANGAVASI,  
Jan. 11th, 1909.

68. Referring to the precautions taken by the Government of Bombay to prevent a quarrel between the Shias and the Sunnis during the coming Muharram festival by convening a meeting of the leaders of both the communities and asking them to desist from quarrel, the *Hindi Bangavasi* [Calcutta] of the 11th January asks why the Government of Bengal did not do the same before the last *Bakrid* day.

### III.—LEGISLATION.

KALYANI,  
Jan. 10th, 1909.

69. The *Kalyani* [Magura] of the 6th January publishes a letter from one Shivananda, in which the writer, under the influence of *bhang*, reflects on the present situation

The new act.

in the following terms:—

On looking into the newspapers, I find that the law for speedy trial of sedition cases has been passed. I thought, at first, that it was an evil for

the country. Formerly many innocent persons, after being harassed through the machinations of the police in the two Lower Courts, were at last released by the High Court. But now that the cases would be tried in a single Court and without the help of a jury, many innocent persons are sure to be punished, and the principle that an innocent person ought not to be punished is going to be abandoned. I thought again, that formerly a man was troubled in two different ways, in that he had to incur heavy expenses as well as to suffer punishment; but now the money at least would be saved and would do good to his family. Just as I was reflecting on this matter, I heard of the deportation of Aswini Babu and others, and thought that now even the speedy trial is of no avail and this sort of punishment has to be had recourse to.

It is said that the authorities want to establish peace in the land, and in order to do so they have framed strict laws for the newspapers and the speakers who preach violence. Now that the people would not be able speak freely, some people may probably be punished unjustly.

The way in which peace is going to be established, seems to be faulty. The action in deporting people who were loved by the people, would only increase the unrest instead of decreasing it.

The Government ought to consider the matter carefully and try to establish peace. A good physician always tries to strike at the root of the disease, and does not foolishly imitate another who cured an apparently similar disease in a certain manner.

The partition of Bengal, the cause of the unrest, ought to be remedied, and peace would again reign in the land.

70. The *Bangavasi* [Calcutta] of the 9th January, after mentioning several bodies of people in several parts of India who object to the Religious Endowment Bill introduced by Dr. Rash Behary Ghose, and referring to a petition against the proposal from several Mohunts of Gaya, gives it as the opinion of all that, if the Bill be passed into law, the feelings of the Hindus would be hurt and their religion obstructed. The paper then enquires whether the Viceroy would consider all these points.

BANGAVASI,  
Jan. 9th, 1900.

#### VI.—MISCELLANEOUS.

71. The *Bangabandhu* [Calcutta] of the 5th January takes Mr. Surendra Nath Banerji severely to task for the alleged surrender of his life principles to the dictatorship of Sir Ferozeshah Mehta. Men who dared not utter a word in the Madras Congress in support of the boycott movement which is so dear to Bengal posed as the representatives of the people! Fie! Fie! Could not these wretches provide themselves with ropes and *colsies* (waterpots) with which to drown themselves in the sea? Similarly the resolution in support of national education was also abandoned. The writer calls Dr. Rash Behary as Rasav-behari (mounted on an ass) in contempt, and charges him with uttering lies. The Madras Congress was according to the writer a farce, inasmuch as there was no mention of the boycott or national education or *Swaraj*. The only things that were there, were gratitude and the belauding of the Government. There was also drinking of tea with the *Lat*. It was a national Congress forsooth!

BANGABANDHU,  
Jan. 5th, 1900.

72. The *Kalyani* [Magura] of the 6th January, referring to the opinion of the *Times* of London on the Presidential speech of Dr. Rash Behary Ghose at the Madras Congress, says:—

KALYANI,  
Jan. 6th, 1900.

The *Times* of London has devised various means of producing discord among us. The paper had first of all sowed seeds of difference by classifying the agitators into Moderates and Extremists. Then, it was all along patting Messrs. Mehta and Company on the back to induce them to trample public opinion under foot, and leaving their countrymen aside to hold their *Maylis* at Madras. It is well known that these men first induce people to do some acts, and afterwards turn their back upon them. After the meeting of the Congress was over, the *Times*

expressed in clear terms that the opinion of Dr. Ghose is not to be taken as representing the opinion of all Indians. The paper enquires whether this would open the eyes of the Indians.

HITVADYA,  
Jan. 7th, 1909.

73. In commenting on Dr. Rash Behary Ghose's speech in what it calls the Mehta Assembly and a false semblance of the sacred National Congress, the *Hitvadia* [Calcutta]

The Madras Congress. of the 7th January says that the real object of the leaders of the last Congress was to annul the resolutions of boycott and national education passed by the Calcutta Congress. Those who had taken Mr. Tilak to task for disturbances at the Surat Congress, might probably have opened their eyes this time to the real state of affairs, if malice had not blindfolded them. Mr. Tilak was aware of the intentions of the so-called Moderates, and had therefore tried his head and heart to uphold the four resolutions passed by the Calcutta Congress. The mischief of the Moderates who, unable to stand against Mr. Tilak, resorted to hand fights, created a split among their brethren and ultimately achieved their end, is too apparent to require any comment thereon.

PRATIKAR,  
Jan. 9th 1909.

74. The *Pratihar* [Berhampore] of the 9th January, citing the pronouncement of Dr. Ghose as President of the last National Congress, that if there would be no further unrest in the country it would not be too much to

expect that the deported gentlemen should be released, adds that it would not be too much to hope that the partition of Bengal also would soon be annulled. Lord MacDonnell, the late Lieutenant-Governor of the United Provinces, has expressed in clear terms that the partition of Bengal is a huge blunder. Therefore, in the opinion of the paper, everybody would be pleased if the Government, considering the truth of his Lordship's statement and the present discontent, would soon come to a final decision in the matter.

BIHAR BANDHU,  
Jan. 9th, 1909.

75. In the course of a long article, the *Bihar Bandhu* [Bankipore] of the 9th January questions the title of the Madras Congress to be termed a National Assembly, for no question of the national weal was discussed there, the members attending it were not the representatives of the people in the true sense of the word, its President's connection with it was only of two years' duration, and the conventional assembly was of Sir Mehta's own creation.

BIR BHARAT,  
Jan. 10th, 1909.

76. The *Bir Bharat* [Calcutta] of the 10th January criticises at length the inaugural address of Dr. Rash Behary Ghose at the Madras Congress, which it calls the Mehta Assembly, comparing statements in it with his other and previous statements which contradicted his previous utterances.

SANJIVANI,  
Jan. 9th, 1909.

77. The following is a summary of the comments of the *Sanjivani* [Calcutta] of the 9th January on Dr. Rash Behary Ghose's speech at the last Madras Congress:—

Dr. Ghose's Congress speech. The speech inasmuch as it contains no rousing words of hope, of courage or of spirit, and is full of laudation of Lords Morley and Minto and of undue praise of the reforms, and inasmuch as it lends a veiled support to the repressive policy of Government and improperly abuses a section of our fellow-countrymen, has caused a keen pang amongst Bengalis. It contains no mention of things people looked for. Generally, its omissions may be summed up under the heads of *Swadeshi*, National education, the disabilities of Transvaal Indians, Police oppression in Bengal and the recent Deportations.

Turning now from the omissions, we shall proceed to references in the speech which were quite unlooked for. Such are—(1) his condemnation of the boycott. Dr. Ghose's theory that boycott and bombs and assassinations are causally connected is nothing new, but is merely an echo of what the *Englishman* and Anglo-Indian traders who are enemies of India have been all along saying. But it is quite inconceivable that a Congress President should make such an unfounded statement. Why did Dr. Ghose support the boycott as just and lawful in his speech as Chairman of the Reception Committee of the Calcutta Congress? Indeed even in his secret address he supported the boycott. Anyhow this change of views is not indicative of Dr. Ghose's good sense and wisdom, and though it may be merely an error such as all men are liable to, is being regarded by the public merely as a move to

please Government by means of flattery. What a lamentable pass for a Congress President to come to! What can be more shameful and disgraceful to the people of India than that it should be said ostensibly on their behalf that pleasing the Government is the highest act of political wisdom and patriotism?

(2) His censure of the Extremists. We have practically no sympathy with the Extremists and we hold that the country generally will have to atone for long for the sin they committed in breaking up the Surat Congress; but none the less, we hold that it is not just to hold with Dr. Ghose that these Extremists deliberately seceded from the Congress. They only insisted that the boycott, *swaraj* and national education should be matters of deliberation and that the Allahabad Convention Rules should be liable to confirmation at the next Congress. Almost all Bengali delegates accepted these views, but the Madras leaders would have none of it. These are the real facts of the situation and it is ridiculous for Dr. Ghose on the strength of his 2 years' connexion with the Congress to say that the Extremists were not of the Congress at all—while, as a matter of fact, some of them had been associated with that body for more than 20 years.

Dr. Ghose declares that the Extremists will not be readmitted into the fold until they see the errors of their ways. But what have these errors reference to? Not to the boycott, for Surendra Babu even adheres to the boycott; nor either to the bomb, for the bomb movement has been disowned and strongly condemned by all the Extremist leaders.

(3) Not content with his denunciation of the boycott and the Extremists, Dr. Ghose has practically supported the repressive policy of Government. Differing from the doctor, we hold that the small extent to which measures like the Seditious Meetings Act, Newspaper (offences) Act, etc., have been enforced is proof not of the benevolence of Government, but of the utter absence of any need of such legislation. After all, the unrest in India is not at all comparable with that in Ireland, the example of which is frequently cited as justifying special repressive measures. Against half a dozen political murders in a year, count the number of men killed only in the late Titagar riots, and after all, does not the existing law provide punishment enough for murders? Dr. Ghose belittles the significance of the Seditious Meetings Act because it applies only to one district in the whole Empire. But is not oppression of Barisal the same as oppression of the whole of India? Is not that the lesson which the Congress has been inculcating on us for the past 25 years?

These references to boycott, etc., take up, however, only a small part of the speech, which is full of praises of the Reforms Scheme. Dr. Ghose's heart is evidently overflowing with gratitude to Viscount Morley and Lord Minto. And yet these reforms do not give us even the very smallest measure of self-government. Under the circumstances, we fear Dr. Ghose's excessive laudation may come to be looked on by Lord Minto as the exaggeration of a sycophant.

We cannot find it in us even to praise Dr. Ghosh's speech for its literary merits, for we believe loftiness and depth of thought to be the main basis of literary excellence. There are no passages in the speech responsive to the pulsation of the new national life in the land, no passage steeped in and hallowed by the sacred waters of patriotism,—the whole utterance is weak, wanting in faith, lifeless, dry, ineffective, quite unworthy in short of the National Congress.

We make these unpleasant remarks most unwillingly purely from a sense of duty, because we respect Dr. Ghose heartily for his learning and patriotism.

78. In discussing Dr. R. B. Ghose's speech at the Madras Congress, an assembly which it styles the "Pheroze Shahi *Majlis*," the *Basumati* [Calcutta] of the 9th January bids Dr. Ghose remember that the "Political suicides," under which name he designates the seceders from the Congress, include quite 15 annas of the total population of the two Bengals. No delegate from Jessore, Khulna, Rungpur, Barisal, Dinajpore, etc., attended this assembly of sycophants to bring disgrace on themselves.

BASUMATI,  
Jan. 9th, 1900.

Continuing the paper strongly animadverts on Dr. Ghose's change of views as regards the boycott and describes his history of the relations of the Congress with the boycott and anarchist movements as a tissue of lies. Dr. Ghose, it is said, speaks as a school-boy afraid of being whipped by the master. He forgets that he upheld the boycott as Chairman of the Reception Committee of the last Calcutta Congress, and that he found no difference between *swadeshi* and boycott as President of the Surat Congress. If in imitation of his own mean spirit one chose to make further revelations, one could speak of the discussions at the Benares Congress over the proposal to give an address of welcome to the Prince of Wales. Then again one might tell how Rai Narendra Nath Bahadur and Mr. Surendra Nath Banerji were ardent preachers of the boycott and *swadeshi* in the early days of the Anti-Partition agitation and how it was Surendra Nath and not Aswini Kumar or Arabindo who counselled defiance of the Carlyle circulars. Then again who was it who advocated the resignation of honorary Government offices and the stopping of presentation of addresses to officials? Was it not Ghose himself who wrote in his speech at Surat:—

"I can affirm that, however beneficent a foreign rule may be, no people in which all manhood has not been killed out will ever willingly submit for ever to the yoke though it may be wreathed with flowers."

It is not without reason that the *Madras Times* has said that the speech is full of hypocrisy.

*BASUMATI*,  
Jan. 9th, 1909.

The Presidential Address at the  
All-India Moslem League.

79. The *Basumati* [Calcutta] of the 9th January thus criticises Saiyed Ali Man's Presidential Address at the All-India Moslem League at Amritsar:—

Saiyed Ali Man's references to the reasons which have led Moslems to stand aloof from the Congress show that he and the League do not speak for all Indian Moslems. For many Musalmans have joined the Congress in the past and many joined the Madras Assembly this year also.

If Saiyed Ali really believes that the mission of the League is not "narrowed down by self-seeking and sectarian aggression," may we ask why Moslems should have a separate League at all and why they should not join the Congress, which is open to the followers of all religions?

"We have perused the following passages in the Saiyed's speech:—

We have a rooted conviction that the true interests of the country lie in the maintenance of cordial relations among the Indian communities and that the true political ideal is the one that aims at peaceful progress of such a national character as subserves the protection and advancement of the interests of all denominations. Gentlemen, I claim for the League responsibility for working out political amelioration, not only for the Musalmans, but for all races that inhabit our beloved country, India."

without having been able to realise clearly the political aim of the League.

The Saiyed has insinuated that the outbreak of political crimes in the land is connected with the defect of the political ideal of the Hindus. This is wholly a mistake. It will never do to blame the ideal of a community as a whole, because a Pathan killed Lord Mayo and a Wahabi killed Mr. Justice Norman.

It is most unreasonable of the Saiyed to claim that Musalmans should be given representation on the Legislative Council on a basis of their importance other than numerical. To a conqueror, all conquered people are the same. Moreover the British are bound by promises to conduct their government regardless of religious and social differences. A policy of creating and perpetuating differences can never in the long run be good for a conquered people. Saiyed Ali, being educated, will, we hope, realise this.

*BHARAT MITRA*,  
Jan. 9th, 1909.

Mr. Imam's view on unity as  
expressed in the Moslem League.

80. According to *Bharat Mitra* [Calcutta] of the 9th January the statement of Mr. Ali Imam, President of the last Moslem League, that there is no chance of a unity between the Hindus and the Muhammadans, is an evidence of a blot in his political sagacity for he forgets that Maharaja Ranjit Singh had a Muhammadan for his Prime Minister and Chhatrapati Sivaji had a Muhammadan in command of his army.

PARAVAT, II  
Jan. 6th, 1909.

81. The *Palliser* [Kalna] of the 9th January writes:—

We ought now to help the Government officers in the deliberations of high politics. It is now necessary that the Government and the people should combine together and devise methods of successfully working out the Reform Scheme.

Just as a land must first be ploughed and the weeds on it rooted out before seeds can be sown, so it is prudent to remove the anxiety and discontent from the minds of the Indian before working out the proposed scheme.

Lord Morley has this time too, tried to shelve the question of the Partition of Bengal; but by a rectification of the error the prestige of the Government cannot possibly be lost, on the contrary the people would be grateful for it. It is now proved beyond a shadow of doubt that the Partition of Bengal lies at the root of the Indian unrest, and the pain from the hearts of the Indians cannot be removed without a modification of it. The administration of Bengal by a Governor with an Executive Council like that of Madras or Bombay, must be desired by every Bengali.

Though the unrest followed the Partition of Bengal yet it must by this time be evident to many that the principal cause of it is the wide-spread poverty of the country. Being generated by the pangs of hunger the spirit of discontent had been working in the minds of the people for a long time and the Partition of Bengal only served to make it blaze forth. In order to strike at the root of discontent, the poverty must first be removed. The people of Europe always try to make themselves strong in the field of politics, but the general public of India do not care for such ideals so long as they can procure their livelihood easily. The eagerness at present shown to get political rights is only confined to a few English educated gentlemen. India has all along been ruled by Kings and no one had the idea, one hundred and fifty years back, that the people could ever get rights.

Now that the methods of administration in use in the past cannot stand under the British rule, it is better to give the Indians the rights of Englishmen, otherwise, there would be no consistency between the words and the actions of the English people. It is possible for the Indians, who are civilised, to entertain feelings of discontent if there is no agreement between the professions and practices of the Liberal politicians of England.

PARAVAT,  
Jan. 6th, 1909.

82. The *Pravat* [Kalighat] of the 6th January in an article apostrophises as follows the old year:—

A review of the last year.

O, great year, you have yourself gone to eternity, but your memory lingers in the minds of the Indians. O, devourer of everything, it was during your stay that the beginning was noticed of the improvement, stability and decline of the *Swadeshi* movement. It was during your stay that *Swadeshi* articles were circulated largely and who knows whether we are to sleep again forever after an abortive awakening.

O, great year, it was through your power that the power of killing men was generated in the hearts of the Bengali heroes, and we heard of the Bengalis, desirous of removing a dependant condition, learning the use of arms. Through your kindness, we found that the Bengalis had learnt how to live for ever by sacrificing their material bodies for the sake of the mother, and that they had begun the endeavour of punishing the traitors to the country. In your light we saw the moon of happiness smiling in the Indian sky after distributing her nectar; and the next moment the fate of India was overcast with the cloud of the fury of the Government. In your light, the administration with an iron hand and with wide gaping mouth was seen to agitate forever the hearts of the poor and dependant Indians by a display of its dreadful teeth. Through your kindness, we witnessed the passing of one repressive measure after another, and a series of trials and the need for the use of a cannon to kill a gnat, became evident.

The paper then enumerates several leading persons of India who, during the year, either left India of their own accord or were deported or imprisoned; the change of policy of several persons; and the suppression of several newspapers.

MAHABHARAT.  
Jan. 7th, 1909.

83. The *Matribhumi* [Chandernagar] of the 7th January in discussing

A cause of the prevailing rise  
in prices.

the causes of the present rise in prices in India, writes that one of the main causes is the fall in the value of silver. Prices are ruled, not only as regards external trade but also as regards internal trade, by the value of the substance chosen as money and the silver in the rupee is now intrinsically worth about 3 annas, and a new quantity of silver must be added to the weight of the coin before prices can regain their old level.

ANAND.  
Jan. 9th, 1909.

"The present crisis—our  
duty."

84. Writing on the "present crisis—our duty," the *Sanjivani* [Calcutta] of the 9th January writes:—

The reforms, though incomplete in many ways, do undoubtedly exhibit a spirit of generosity. In our present circumstances we in Bengal, however, cannot feel pleased at the prospect of these Reforms. For there is the partition of our country—a constant source of anguish to us. We had hoped for a reversal of this measure, which Lord Morley, Lord Ripon and Lord Macdonell, not to speak of others, have admitted to have been a mistake,—and let it be known that no Reform will be cordially accepted by the Bengalis until they are again under a common Local Government. Then again there is the recent Criminal Law Amendment Act hanging like a sword over the heads of the Bengalis. While admitting that the guilty must, of course, be punished, this law imperils the existence of any society organised for the welfare of the country against which secret agents of Government may report. It will discourage the formation of associations to promote the country's good, and thus do great harm to the country. We believe that seditious associations, if any such really exist in the land—which we doubt—might have been suppressed by the already existing laws.

Turn again to the recent deportations which have inflicted a shock on the popular mind which is indescribable. The deportees include men who in piety, character, knowledge, love of truth, selflessness and patriotism would reflect lustre on any country. These men adhered to the boycott as part of the agitation for undoing the Partition, they sought to propagate the swadeshi in order to cure the poverty of the country. But they did nothing illegal nor did they incite others to do anything illegal. Rather they sought constantly to restrain those youths who had been led astray into paths of unrighteousness, in their endeavour to save their country as they imagined. Only the other day Babu Aswini Kumar Dutt publicly stated at Barisal that no country ever progressed through unrighteousness. The deportation of such men has plunged a shaft into the hearts of the people of the country; and while there are sorrows that may find relief in weeping there are others which are too deep for tears. Bengalis are now in this latter state. Naturally therefore they are not in a mood to accept the reforms with cordiality. But none the less they have a duty to discharge at this moment. As an individual should not indulge in private griefs too long to the detriment of his daily work, so must not a nation too. What we should now do is to bring ourselves to look on the harassment and humiliation of the priests at the National sacrifice as ornaments round their neck. All love carries punishment with it and banishment has been the punishment of these deportees for their love of their country. Let not our fellow-countrymen be led astray from their path of duty by the dangers which confront them on all sides now. The sky of India is indeed overcast with thick clouds now, but a thousand rays of light shine through them from behind. The clouds are sure to pass away to-day or to-morrow. It will not do to be terrified by them. Righteousness exalteth a nation—this motto must always be recollected in all our endeavours after national uplifting. The up-building of a national life is not the work of a day. Patience, selflessness and faith in God are requisite. We must restrain those mistaken youths who seek to do good to the country by unrighteous and immoral ways. They must be made to abandon their terrible ways. But at the same time, boycott and swadeshi must be firmly clung to—for it is swadeshi alone which can cure the repeated famines in the land. People must be initiated into this swadeshi creed, if we have to implore them by clinging round their legs. There must be no show of force, for a man who worships liberty cannot rob others of their liberty. Our existence depends on this swadeshi.

Harassment and suffering must not induce you to withdraw from lawful agitation against the Partition and from adherence to swadeshi. If trouble comes, it must be faced as the outcome of Providential dispensation in the discharge of selfless work for the country.

85. The *Bengalasi* [Calcutta] of the 9th January referring to a piece of information from San Francisco, appearing in the *Standard* newspaper of England, relating to a widespread plot conducted on sound principles in various places of America to overthrow British rule in India and to put a young Sikh, who graduated from Cambridge and is being thoroughly trained in the Columbia University, on the throne of India, says:—

Since the beginning of the swadeshi movement the newspapers in England have been indulging in all sorts of tales about India. When they cannot get hold of true information, they publish wild rumours of unrest in India, warning the English public against a second Sepoy Mutiny or a dreadful plot to drive away the English.

The matter under review is a fit illustration of the singular fertility of the Englishman's imagination. The information must excite the laughter of those who know India, but startles those ignorant of it, to the gain of the circulators.

The journal then enquires whether there is any punishment prescribed for thus circulating false information.

86. The *Hindi Bangavasi* [Calcutta] of the 11th January has an article on the helpless condition of the Hindus of the North Western Frontier Province owing to their being subject to the depredations of the Frontier tribesmen. In pre-British times, the paper says, the Hindus had arms and were thus able to hold their own against their enemies. At present it would appear that the poor Hindus are not under the protecting care of the English. In conclusion the paper asks if the Hindus are to remain in this plight for ever.

BANGAVASI,  
Jan. 9th, 1909.

HINDI BANGAVASI,  
Jan. 11th, 1909.

#### URIYA PAPERS.

Price of rice in Bamra.  
16 seers per rupee in that State.

87. The *Sambalpur Hitaishini* [Bamra] of the 28th November states that rice is selling at

SAMBALPUR  
HITAISHINI,  
Nov. 28th, 1908.

88. The *Sambalpur Hitaishini* [Bamra] of the 28th November states that several houses were burnt to ashes by fire in pargana Naikul in Bamra.

SAMBALPUR  
HITAISHINI,  
Nov. 28th, 1908.

89. The *Sambalpur Hitaishini* [Bamra] of the 28th November states that as Sir Andrew Fraser, the late Lieutenant-Governor of Bengal, did some substantial good for the people of Orissa, they should subscribe liberally to the fund that has been started at Calcutta to preserve his memory in that metropolis.

SAMBALPUR  
HITAISHINI,  
Nov. 28th, 1908.

90. The *Uriya and Navasamvad* [Balasore] of the 2nd December advises the authorities connected with the Bengal Nagpur Railway to provide a waiting room for female passengers of the 3rd class at the Balasore Station. It is said that a separate gate is needed for such passengers at that station. It is further requested that the tickets of female passengers at that station should be checked by female ticket collectors. The Railway Board has done a great deal for the 3rd class passengers who principally provide the costs of the Railway administration and it is hoped that the Board will pay attention to the above requirements of Balasore Station.

URIYA AND  
NAVASAMVAD,  
Dec. 2nd, 1908.

91. The *Sambad Vahika* [Balasore] of the 3rd December wishes peace and prosperity to His Honour the present Lieutenant-Governor of Bengal, and hopes that His Honour will endear himself to the people of Bengal by good, sympathetic and just administration of their affairs.

SAMBAD VAHIKA,  
Dec. 3rd, 1908.

Fever in Puri town.

92. The *Nilachal Samachar* [Puri] of the 4th December states that fever prevails in Puri

NILACHAL SAMACHAR  
Dec. 4th, 1908.

**Nilachal Samachar,**  
Dec. 4th, 1908.

93. The *Nilachal Samachar* [Puri] of the 4th December states that through the exertions of Pandit Sudursan Nand, a library has been opened at Bhubaneswar in which 108 volumes have been collected up to date. The executive committee presiding over the library hopes that the public will take interest in this library, which is not only useful but necessary at an important place of pilgrimage like Bhubaneswar.

**Nilachal Samachar,**  
Dec. 4th, 1908.

94. The *Nilachal Samachar* [Puri] of the 4th December mourns the death of Rai Bahadur P. Anand Charlu, C.I.E., a pleader of the Madras High Court, who had distinguished himself for his services to the Madras people. He was one of the founders of the Mahajan Sabha at Madras. He was known for many of his good and charitable deeds. His loss is bitterly felt in many parts of India.

**Nilachal Samachar,**  
Dec. 4th, 1908.

95. The *Nilachal Samachar* [Puri] of the 4th December states that the places occupied by the late Babu Haris Chandra Ghosh in the executive committees presiding over the Jagannath Bullabh Trust at Puri and the Sakshigopal Trust at Satyabadi have fallen vacant by his death and requests that the District Judge of Cuttack will appoint to those places two capable Uriya gentlemen of education and experience.

**Garjatbasini,**  
Dec. 5th, 1908.

96. The *Garjatbasini* [Talcher] of the 5th December approves of the Indian Criminal Law Amendment Act 1908, which has been passed with the object of putting a check on the abominable practices of a certain number of anarchists or revolutionaries in Bengal.

**Garjatbasini,**  
Dec. 5th, 1908.

97. The *Garjatbasini* [Talcher] of the 5th December supports the opinion of its contemporary of the *Utkaldeepika*, that tigers and wild elephants are committing depredations in the Balarampur and Madhupur Estates in the Cuttack district and that this is mainly due to the rigidity with which the provisions of the Arms Act are administered. It is therefore advisable that the Magistrate of Cuttack should be more liberal in granting passes to the people of these estates, who want to keep firearms for their protection against the attacks of the man-eaters and the wild elephants.

**Garjatbasini,**  
Dec. 5th, 1908.

98. The *Garjatbasini* [Talcher] of the 5th December states that the number of thefts committed at places between Sambalpur and Atabira is rapidly increasing, and that the forests situated in those places give good protection to the offenders. The necessity of an additional police force has become very necessary in those distributed and isolated tracts. Balujori and Kuliani, near the Bargar town, have become notorious for their dacoities. The attention of the authorities concerned is immediately drawn to the matter.

**Garjatbasini,**  
Dec. 5th, 1908.

99. The *Garjatbasini* [Talcher] of the 5th December states that rice sells at 10 to 12 seers per rupee in Barpali. The *rabi* crop has proved a failure.

**Garjatbasini,**  
Dec. 5th, 1908.

100. The *Garjatbasini* [Talcher] of the 5th December states that a *mela* was held near the Temple of Mahadev, Ambabhona, in the Barpali town, which was attended by about five thousand visitors. The *mela* sat for five days. The police arrangements were good. A Marwari gentleman, by name Preraj, was conspicuous in the *mela* for his charity and love of God.

**Utkalbarta,**  
Dec. 5th, 1908.

101. The *Utkalbarta* [Calcutta] of the 5th December states that rice sells at 10 seers per rupee at Tambal, near Patamundai, in district Cuttack.

**Utkalbarta,**  
Dec. 5th, 1908.

102. The *Utkalbarta* [Calcutta] of the 3rd December states that sweetmeat-sellers in Ghatimunda, in district Cuttack, use *badam* oil in preparing eatables, and that this has been affecting public health injuriously. Some check should be put on this bad practice.

103. The *Utkalbarta* [Calcutta] of the 5th December states that owing to the cessation of rain, not only the raddy but the rabi crop has proved a failure in Binjharpur, in Cuttack. *Utkalbarta*, Dec. 5th, 1908.
104. The *Utkalbarta* [Calcutta] of the 5th December states that a fire broke out in the Kapadia Pati, in the Balasore town, which consumed many houses. *Utkalbarta*, Dec. 5th, 1908.
105. The *Utkalbarta* [Calcutta] of the 5th December states that the rabi crop in the Orissa Garjats has proved a failure. *Utkalbarta*, Dec. 5th, 1908.
106. The *Utkalbarta* [Calcutta] of the 3rd December states that rice sells at 11½ seers per rupee in Baramba, where small-pox has made its appearance. *Utkalbarta*, Dec. 5th, 1908.
107. The *Utkalbarta* [Calcutta] of the 5th December states that a tiger scare prevails in Saurika Bisa, in Dhenkanal. *Utkalbarta*, Dec. 5th, 1908.
108. The *Utkalbarta* [Calcutta] of the 5th December states that a type of malarial fever has made its appearance in Puri. *Utkalbarta*, Dec. 5th, 1908.
109. The *Utkalbarta* [Calcutta] of the 5th December states that fever prevails in Masumpur, in the Cuttack district. *Utkalbarta*, Dec. 5th, 1908.
110. The *Utkalbarta* [Calcutta] of the 5th December states that the cattle in Mallhatta, in the Cuttack district, are suffering from a disease peculiar to the bovine species. Already several heads of cattle have died of the disease. *Utkalbarta*, Dec. 5th, 1908.
111. The *Utkaldipika* [Cuttack] of the 5th December has every reason to hope that there will be peace and prosperity in Bengal under the administration of Sir Edward Norman Baker, the present Lieutenant-Governor of Bengal. *Utkaldipika*, Dec. 5th, 1908.
112. The *Utkaldipika* [Cuttack] of the 5th December is of opinion that all loyal Indians are at one with the Government in taking vigorous steps to suppress any revolutionary movement that may perchance exist, but particular care should be taken to see that the innocent are not punished or harassed in any way. The present revolutionary movement in Bengal is nothing in comparison with the Indian Sepoy mutiny of 1857. Yet Lord Canning found means to be both just and kind. Government need not attach much importance to a movement in which a few young men are found to be involved. A mighty Government need not quail before the erratic actions of a few schoolboys. *Utkaldipika*, Dec. 5th, 1908.
113. Referring to the resolution of Government on the police administration of Bengal for the year 1907, the *Utkaldipika* [Cuttack] of the 5th December observes that the working of the existing chaukidari system is not at all good. Neither has it improved in any way by the appointment of village punchayets with Presidents at their heads. It is a faulty principle to ask people to pay for things over which they have no actual control. The evils arising from such a faulty system can never be removed by any system of patch work. *Utkaldipika*, Dec. 5th, 1908.
114. The *Utkaldipika* [Cuttack] of the 5th December states that the landlords and tenants of Kendrapara are being troubled every day by being required to attend revision settlement offices in that subdivision of the Cuttack district. Many have been compelled to postpone the harvesting of their crops on account of the revision settlement troubles. In fact the revision settlement is looked upon as a curse. *Utkaldipika*, Dec. 5th, 1908.
115. The *Utkaldipika* [Cuttack] of the 5th December points out the necessity of appointing a stamp vendor for the convenience of parties attending the Criminal Courts at Kendrapara. The notice of the authorities concerned is drawn to the matter. *Utkaldipika*, Dec. 5th, 1908.

UTKALDIPIKA,  
Dec. 5th, 1908.

116. The *Utkaldipika* [Cuttack] of the 5th December states that fine rice sells at 10 seers and coarse rice at 12 seers per rupee in the Kanika Estate.

UTKALDIPIKA,  
Dec. 5th, 1908.

117. The *Utkaldipika* [Cuttack] of the 5th December states that new rice sells at 11 seers per rupee in the interior of the Kendrapara subdivision and that coarse rice sells at 10 seers per rupee in that subdivision.

UTKALDIPIKA,  
Dec. 5th, 1908.

118. The *Utkaldipika* [Cuttack] of the 5th December thanks Maulvi Mumtali of Dhamnagar for his liberality in distributing medicines *gratis* among the people of that thana in the Balasore district.

UTKALDIPIKA,  
Dec. 5th, 1908.

119. The *Utkaldipika* [Cuttack] of the 5th December is of opinion that the proprietor of Kanika has acted wisely in bestowing titles on those of his subjects who had helped their fellow-subjects in the late distress prevailing in that estate.

UTKALDIPIKA,  
Dec. 5th, 1908.

120. The *Utkaldipika* [Cuttack] of the 5th December acknowledges with gratitude the services done to the Kayastha community in Cuttack by Babu Gauri Sankar Roy, who has placed one pucca building at the disposal of that community.

UTKALDIPIKA,  
Dec. 5th, 1908.

121. The *Utkaldipika* [Cuttack] of the 5th December states that the health of the Cuttack town is good.

UTKALDIPIKA,  
Dec. 5th, 1908.

122. The *Utkaldipika* [Cuttack] of the 5th December states that fever prevails in the Kendrapara subdivision of the Cuttack district.

UTKALDIPIKA,  
Dec. 5th, 1908.

123. The *Utkaldipika* [Cuttack] of the 5th December speaks highly of the speech which Mr. M. S. Das, C.I.E., delivered in the Bengal Legislative Council as a representative of Orissa in the last meeting of that Council, the meeting being the last meeting of the Council under the presidency of Sir Andrew Fraser.

UTKALDIPIKA,  
Dec. 5th, 1908.

124. In alluding to the sentence passed on Jitendra Nath Roychowdhury, who had attempted to assassinate Sir Andrew Fraser in a public meeting, the *Utkaldipika* [Cuttack] of the 5th December finds occasion to offer good advice to those students who are prosecuting their studies in distant places free from the control of their parents and guardians. The writer advises them to pay their whole attention to their studies without troubling their heads with current politics, to keep good company and to avoid vicious literature. It is a pity that a change has come over our school and college students for the worse and that they do not pay much respect either to their guardians or to their teachers. This is a deplorable state of things to check which steady but vigorous measures ought to be adopted.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 16th January, 1909.

**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 16th January 1909.**

**CONTENTS.**

Page.	Page.
<b>I.—FOREIGN POLITICS.</b>	<b>(h)—General—</b>
Nil.	Lord MacDonnell and the Executive Councils ... 16
<b>II.—HOME ADMINISTRATION.</b>	Suppressing the <i>samitis</i> ... .. 15.
<b>(a)—Police—</b>	The suppression of the <i>samitis</i> ... .. 17
The recent bomb outrages on the Eastern Bengal State Railway. 15	New Year's Honours List ... .. 15.
	The disaster in Sicily ... .. 15.
<b>(b)—Working of the Courts—</b>	The duty of the I. O. S. ... .. 15.
Professor Charu Chunder Roy's case ... .. 15	Sir Edward Baker's advice to the Muhammadan community. 15.
Extraordinary sentences ... .. 15.	The Reform Scheme ... .. 18
<b>(c)—Jails—</b>	
Nil.	<b>III.—LEGISLATION.</b>
<b>(d)—Education—</b>	Nil.
Lord Morley and Lord MacDonnell ... .. 15	<b>IV.—NATIVE STATES.</b>
<b>(e)—Local Self-Government and Municipal Administration—</b>	Nil.
The Corporation and the Reform Scheme ... 16	<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>
The Corporation and a new Tower of Silence ... 16.	Nil.
<b>(f)—Questions affecting the land—</b>	<b>VI.—MISCELLANEOUS.</b>
Nil.	The Hindu-Muhammadan riots ... .. 18
<b>(g)—Railways and Communications, including Canals and Irrigation—</b>	The Bakr-Id riot at Titagar ... .. 15.
Nil.	The cow question ... .. 15.
	Boycott and <i>swadeshi</i> ... .. 19

# REPORT ON THE PROGRESS OF THE NATIVE OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

YEAR AND IN GENERAL 1891 JANUARY 1902

COMMISSIONER

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11	...	...	...
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13	...	...	...
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15	...	...	...
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## II.—HOME ADMINISTRATION.

## (a)—Police.

30. The *Bengalee* hopes no decision in the question of locating a punitive police force in the districts in the neighbourhood of the Eastern Bengal State Railway, where bomb outrages recently took place, will be arrived at without the people whose interests will be affected by the location of the force being afforded an opportunity of representing their side of the matter.

The recent bomb outrages on the Eastern Bengal State Railway.

The journal has made an enquiry into the matter, and has come to the deliberate conclusion that it would be a great injustice to the people of the localities concerned if they were punished in the manner proposed. Not only do they know nothing whatever about the perpetrators of the outrages, but they are as truly anxious as the Government that there should be no recurrence of the mischief, and that the perpetrators should, if found, be suitably punished. The only reason why they cannot help the authorities in the matter is that they themselves know nothing, and know of no way in which they could make themselves useful.

BENGALUR,  
10th Jan. 1909.

## (b)—Working of the Courts.

31. Anent the withdrawal of the case against Professor Charu Chunder Roy, the *Amrita Bazar Patrika* declares there must have been some blunder somewhere in consequence of which an absolutely innocent man was put to ruinous expenses and subjected to indescribable mental torture for months, each day of which must have been a year to him. Even a solitary case of such bungling, involving the impoverishment and agony of mind of a guiltless man, should not be overlooked. Somebody should be held answerable for what Babu Charu Chunder has suffered.

AMRITA BAZAR  
PATRIKA,  
9th Jan. 1909.

32. The *Bengalee* declares that the sentences passed in the cases recently disposed of at Barisal, are utterly disproportionate to the offences alleged to have been committed. To sentence the publisher of a pamphlet, which has not even the merit of being widely known, to eighteen months' rigorous imprisonment is undoubtedly shocking. The punishment inflicted on the printer, six months' hard labour, was even more astonishing. Such monstrous sentences can serve no useful purpose. They only make the persons so punished martyrs in the eyes of the public. The social forces are, as a rule, arrayed in their favour, and the object of all punishment is necessarily defeated.

BENGALUR,  
12th Jan. 1909.

## (d)—Education.

33. The *Bengalee* congratulates Lord Morley upon his wisdom and foresight in refusing to pass an Explosive Books Act which would have withheld from the people the works of writers and speakers who are the glory of the English tongue. A whole community would have combined to render it inoperative. The love of knowledge, the worship of the great masters of literature and science is an overwhelming passion with the people of India, the gratification of which no Government could resist. So far as the educational policy of the Government is concerned, Lord Morley is pledged to maintain the traditions of the past. In this connection the journal invites his attention to the new Regulations of the Calcutta University which are far more restrictive in their character than the Regulations in the sister Universities of Madras and Bombay, and which will not fail to exercise a prejudicial effect upon high education in this Province by restricting its area. It is a very serious matter—and its political significance cannot be overlooked—to restrict high education and to keep out a large number of youngmen from the benefits of University education. Among them the unrest has developed in an acute form, and to keep them outside the restraining influence of University education by restrictions which are now in operation is a grave blunder.

Lord Morley and Lord Mac-Donnell.

BENGALUR,  
6th Jan. 1909.

## (c)—Local Self-Government and Municipal Administration.

BENGALUR,  
9th Jan. 1909.34. The *Bengalee* writes:—The Corporation and the Reform  
Scheme.

"Sir Edward Baker is now Lieutenant-Governor. He knows more than anybody else the weak points of the Municipal Act and the strong public feeling which it evoked at the time. May we now appeal to him to take in hand the modification of this measure in the spirit of the new Reform Scheme? The system of Municipal Government, created by the new Act, has been a failure through no fault of the executive officers in charge of it. They themselves have been its victims; and their efficiency has been sacrificed to the exigencies of a bad system. Change the system, popularize it, make the Corporation the final and supreme authority in all matters and give the representatives of the rate-payers an effective voice in the management of the affairs of the city, and then Municipal government in Calcutta will achieve the measure of success which has attended similar institutions elsewhere."

INDIAN MIRROR,  
19th Jan. 1909.35. The *Indian Mirror* thinks it is very much to be regretted that theThe Corporation and a new  
Tower of Silence.

Calcutta Corporation has not thought fit to comply with the wishes of the Parsi community in the matter of the construction of a new Tower of Silence, the need of which is very keenly felt by that community in Calcutta. The Parsi community of Calcutta have shown a commendable public spirit by offering to defray half the cost of the building, whereas the whole cost, as a matter of law, reason and equity, should be borne by the Corporation. If the Corporation feels itself bound to provide crematoriums for Hindus and cemeteries for Muhammadans and Christians, it has no justification for rejecting the Parsi claim for a Tower of Silence.

## (h)—General.

BENGALUR,  
7th Jan. 1909.

## 36. Commenting on Lord MacDonnell's observations on the appointment of Indian members to the Executive Councils, the

Lord MacDonnell and the  
Executive Councils.*Bengalee* says:—

"If Lord MacDonnell says that he cannot think of Indians who might be appointed to the Executive Council of the Viceroy or of the Presidency Governors, we reply that we can at least enumerate half-a-dozen persons for these appointments. Is there any one better fitted for the post of Law Member of the Viceroy's Council than the Hon'ble Dr. Rash Behari Ghose or the Hon'ble Mr. S. P. Sinha, the Advocate-General? We do not advisedly mention the names of Indian Judges of the High Court who might be deemed qualified for this office, for the reason that we do not think it expedient that Judges of the highest Court should aspire to executive appointments. Such an aspiration must interfere with their independence which indeed is the crowning attribute of the judicial office. Similarly we could mention names of qualified Indians for the Executive Councils of Bombay and Madras. The appointment of Indians to the highest Executive Councils has indeed become a matter of urgent State necessity. Indian public opinion is daily growing in strength and complexity. Englishmen, especially those in the higher ranks of the service, living in isolation from us, cannot possibly feel themselves in touch with the deeper currents of Indian opinion. A trusted colleague in the Cabinet of the Empire or of the Province would give them the necessary knowledge and inspire them with the necessary measure of sympathy. Is it conceivable that the deplorable blunder of the partition would have been committed, if there were an Indian member on the Executive Council at the elbow of Lord Curzon to warn him of the fatal step he was about to take? But Lord MacDonnell thinks that State-secrets might leak out by the association of Indians in the highest Councils of the Government. We entirely dissent from this view. Confidence begets confidence; and trust in the highest concerns of the Government will not fail to evoke a deep sense of responsibility."

BENGALUR,  
7th Jan. 1909.37. Although the action of Government in suppressing *samitis* is inSuppressing the *samitis*.

conformity with the new Act, the *Bengalee* feels bound to say that the step they have taken will not commend itself to the public. Associations have been suppressed without

the Government having afforded them an opportunity of explanation or defence. If the step that has now been taken had been taken under dire necessity, on the very day that the new Act was passed, the position would have been intelligible. The fact that they waited for nearly three weeks after the enactment of the new law before moving against the *samitis*, shows clearly that no such necessity existed. Why could they not have waited for just a few days more, if that were necessary, furnished the *samitis* with a statement of the charges against them, asked for an explanation in regard to these charges, and have taken steps against them only if the explanations were not deemed satisfactory? To suppress a *samiti* on the *ex-parte* evidence of the police or even of local executive officers is just to do what the legislature could never have intended that the Government should do. It is as if the police and the local executive were themselves empowered to declare an Association to be "unlawful." So far as the *samitis* themselves are concerned, the least that the Government should have done would have been to give them an opportunity of meeting such charges as may have been brought against them.

38. Alluding to the suppression of *samitis*, the *Bengales* declares it is most unfortunate that, while an attempt is being made to follow a policy of conciliation, its effect should be marred by a partial reversion to a policy of repression. The Government is omnipotent; its powers of restraint and repression have been greatly enhanced by recent legislation. To possess these powers and yet to exercise self-restraint in their use produces a moral effect on the community, the value of which cannot be exaggerated. The Government would thus exhibit its benignity, associated with the possession of irresistible power. The danger of the situation lies in the undoing of the work of conciliation by giving effect to a repressive enactment. The reforms are yet to come; so far they are mere proposals, which in all probability will be given effect to. But the acts of repression are real and tangible, and felt as such by the community.

BENGALUR,  
5th Jan. 1909.

39. The *Indian Mirror* observes that the New Year's Honours List has given great satisfaction to the public. The list contains many names which the public is exceedingly glad to find there. It affords ample evidence of the care which has been taken in the selection of the recipients. There are no doubt, a few omissions, but they were inevitable. Titles are of value in the public estimation, if they are worthily bestowed, and this fact appears to have been kept in view in framing the present list. It is especially pleasing to find that Bengal has a fair share in the distribution. His Excellency Lord Minto is to be congratulated on the care and discrimination with which he has awarded the honours this year—a remark which could not be applied generally to the Honours' Lists issued before his time. Praise is no less due to Sir Andrew Fraser, for most of the honours in Bengal were no doubt recommended by him before he laid down his office.

INDIAN MIRROR,  
5th Jan. 1909.

40. The *Hindoo Patriot* approves of the suggestion of Sir Daniel Hamilton for supplementing public subscriptions with a donation from the public revenue. No one can have the slightest objection to this proposal. While other Governments are contributing on this occasion from the public revenue, India will not scruple in the least to follow in their wake. The journal offers its heartiest thanks to Lord Minto for giving India an opportunity to display her philanthropy.

HINDOO PATRIOT,  
5th Jan. 1909.

41. The *Bengales* observes that though Lord Morley and Lord Minto are no doubt the joint authors of the reform scheme, the fact remains that for its day-to-day working the I. C. S. must sooner or later become responsible. The question, therefore, is in what spirit are the I. C. S. going to work, and whether they are prepared to understand and interpret aright the *avatar* of nationalism in India and to adjust themselves to the changed conditions.

BENGALUR,  
5th Jan. 1909.

42. The *Bengales* is of opinion that the plain speaking in which His Honour the Lieutenant-Governor indulged in his reply to the address presented to him by the Central Muhammadan Association will be appreciated by the community at large.

BENGALUR,  
5th Jan. 1909.

AMRITA BASAR  
PATRIKA,  
12th Jan. 1900.

43. The *Amrita Basar Patrika* writes:—

The Reform Scheme.

"We think that the main defect in the Reform Scheme is the principle of representation based on the interests of particular communities and classes, and not on those of the people as a whole. This arrangement is likely to put Government to serious difficulties in the matter of securing suitable class electorates and to intensify racial feeling between Hindus, Mussalmans and other communities and classes,—a state of things, which, it is needless to say, Government must be anxious to discourage by all means. But perhaps the greatest objection to this arrangement is on the score that the best men of the country will not always find themselves in the Councils. If it is provided that every important community or class must return a certain number of members to the Councils from amongst themselves, every one of the members so returned may not come up to the mark. Under the circumstance would the scheme become a success if the members of Councils were not men who could discharge the duties of Councillors to the satisfaction of all parties? Lastly, we confess we do not quite understand the ethics of this representation by classes and interests, when the questions that come up before the Legislative Councils for discussion affect, as a rule, the whole nation, and not any particular section."

VI.—MISCELLANEOUS.

BENGALUR,  
6th Jan. 1900.

44. The *Bengalee* considers it an unhappy coincidence that these distur-

The Hindu-Muhammadan riots.

bances should have occurred at a time when the two communities are expected to co-operate more heartily, more cordially than ever in bringing about the success of the reform scheme. But let it not for one moment be supposed that the leaders of either the Hindu or the Muhammadan community have anything to do with the affair. Fanaticism and superstition are all that can be said to be at the root of the disturbances. The leaders of the two communities, if they cannot always co-operate, are at least well aware that in co-operation and nothing but co-operation lies the salvation of the communities they represent. Above all they know that even if there are differences between one community and another, a resort to violence is about the worst way to solve the difficulty. Although, however, the leaders cannot, in the least, be blamed for what a fanatical mob on either side may do, they have certainly an obvious duty to perform. They should on all such occasions not only join hands and do everything in their power to prevent disturbances, but should do all that is possible, when a riot or disturbance has actually occurred, to restore amity and good feeling between the two communities. To leave the whole thing to the Police, the Executive and Judicial authorities, is to let things take their course, and, so far as the leaders are concerned, to shirk an obvious duty.

INDIAN MIRROR,  
7th Jan. 1900.

45. The *Indian Mirror* deeply regrets that any feud should spring up

The Bakr-Id riot at Titagur.

between any classes of Hindus and Muhammadans at a time when so much is being done to unite them for the common good of the country. It is being loudly proclaimed that India has become fit for *swaraj* by reason of the spirit of nationalism which has sprung up among the mass of the population. But where is the unity that is the sole test of nationalism? The British Government power has alone preserved the outward harmony that exists between the different races of this vast continent, and if it was withdrawn to-day, the various races would fly at each others throats to-morrow.

AMRITA BASAR  
PATRIKA,  
7th Jan. 1900.

46. With a view to the prevention of Bakr-Id riots, the *Amrita Basar*

The cow question.

*Patrika* requests Sir Edward Baker to be so good as to re-issue the circular originally issued by Sir Henry Cotton in December 1893 to municipal areas in all Divisions, but also to all rural tracts in Bengal. All that is needed is to select particular spots, both in municipal towns and villages for the slaughter of kine, sufficiently removed from Hindu quarters and to have them enclosed within high walls. The Mussalmans should also be prevented from parading and garlanding cows, meant for slaughter, with a view to hurt Hindu feelings.

47. Now that the Congress has thrown away the boycott cult as fraught with mischief to the country, the *Hindoo Patriot* hopes that the whole country will similarly repudiate the boycott movement and get over the dangerous fascination which somehow attaches to it. No cause can ever prosper if it be based on feelings that are the very reverse of honourable. The means for the realisation of a righteous end must not partake of an ignoble character, for, in that case, the object becomes as difficult of accomplishment as ever. Under such considerations the boycott movement is regarded as an ungracious one, and the occasion when it was first started, an ill-starred one.

*Hindoo Patriot*,  
11th Jan. 1909.

OFFICE OF THE SPECIAL  
BRANCH,  
41, PARK STREET,  
The 16th January 1909.

D. C. DENHAM,  
Spl. Asst. to the Deputy Insp.-Genl.  
of Police, Crime and Railways, Bengal.

of Police Chief and Assistant, Bureau,  
24. Sent to the Library, June 1904.  
D. C. DENHAM.

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